# The New Christianity

A Quarterly Journal
for its promotion and interpretation

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PASTORAL PSYCHOLOGY
Horatio W. Dresser

GALAHAD FROM GEORGIA
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IMPRESSIONS OF KAGAWA
Earl C. Hamilton

A SUNDAY-SCHOOL SUPERINTENDENT'S NOTE-BOOK
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HARVARD AND THE EARLY BOSTON SOCIETY
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AROUND THE DISCUSSION TABLE
TRENDS AND DEVELOPMENTS
THE SWEDENBORG STUDY
BOOK REVIEWS


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# New Christianity
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## TO OUR READERS

Emanuel Swedenborg (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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NEW CHRISTIANITY
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# Pastoral Psychology

HORATIO W. DRESSER

THE term "pastoral psychology" has come into vogue during the past decade or two in which the work of the ministry and that of the physician or the specialist in psychology have been drawing more closely together. It signalizes an approach to psychology from the viewpoint of religion rather than that of medicine or psychoanalysis. Such books as J. G. Mackenzie's *Souls in the Making* and L. D. Weatherhead's *Psychology in the Service of the Soul* are typical productions by ministers who have equipped themselves in psychology without surrendering Christian theology. In some theological schools this branch of applied religion is receiving increased recognition, on the ground that the minister should be fully equipped to meet at least half-way all specialists who are dealing with the problems of health on the border line of morals and the spiritual life. A book like J. A. Hadfield's *Psychology and Morals* is also typical of this new approach, in contrast with the mere casuistry of the "moral theology" of old. In what follows I shall speak of certain accomplishments already made in this intermediate field.

## I

The example set by Dr. Elwood Worcester, in founding the Emmanuel Movement in Boston, was followed in Brooklyn in the organization of an associated clinic of religion and medicine under the auspices of a committee of ministers representing the Federation of Churches. In this clinic, which has now been actively at work for more than five years, a diagnosing physician and a psychiatrist, both men of prominence in their profession, cooperate with the representative of the ministry in selecting and treating patients eligible for service under the general head of psychotherapy. Applicants who need regular care in an institution are sent elsewhere. The diagnosis in other cases puts a certain guarantee on the work for those who are eligible, and protects such practice in terms of the law. The physicians give their services and have manifested marked interest in this effort to bring religion and medicine into the closest relation.

The people who come to the clinic are attracted by articles in the press, by a sign outside the church where the clinic meets on Friday afternoon, and by the general report circulated in Brooklyn that it is possible to receive a mode of treatment unlike that of medicine alone, or psychoanalysis, or the conventional work of the ministry apart from the contributions of pastoral psychology. The problems offered for solution cover the widest range, from tribulations over sin to illnesses of every type in which fear or nervousness plays a part. Every type of religious belief is represented, as well as non-belief and cynicism. The ages of patients during the past four years have ranged from eleven to ninety-two. The problems in question might be classified as "personal." Or they may be described in general as involving the inner life, calling for sympathetic approach from within-outward, in contrast with such a diagnosis as "anxiety neurosis," by which the specialists indicate the noteworthy symptoms from the outside without inquiring into the causes. Nearly every one who applies for treatment has already tried what medicine can do, for example, in the case of sedatives of all sorts. Hence it is a question of the deeper issues of the inner life, to be followed out week by week in friendly interviews, supplemented by reading under guidance and a more effective use of prayer, suggestion, and other modes of religious appeal.

The deeper issues referred to quickly resolve themselves into what may be called human facts, in contrast with either religious doctrine or medical specialism. Applicants may be Catholics, Protestants, Jews, or backsliders of some sort. The issues prove to be much the same, when it is neither a question of creeds nor of the present-

day assumption widely current among psychologists and medical men that man is a "conscious organism," mind and body having been said to be "one." To meet personal needs as typically human, the adviser must be as nearly universal as possible. It is no less important to break free from the idea of the "conscious organism," with its implication that the body is paramount, and to approach every patient as a *spirit*. For, plainly, every individual is in a certain inner state, this state pertains to the spiritual life, and the spiritual life calls for discernment in contrast with mere diagnosis.

II

It almost goes without saying that the more one knows about medicine or psychiatry, psychology as taught in the colleges, as practised by partisans of Freud, or Jung, or Adler, and about such specialisms as gland-therapy or the study of the emotions in relation to the glands, the better. For the adviser is then able to establish points of contact around the horizon with those activities which are trying to master human nature and thus to conquer even the worst human ills. But actual experience in such a clinic as ours in Brooklyn shows that it is more important to be equipped in spiritual psychology. By this we mean a mode of describing and explaining the inner life—especially the spheres of such emotions as fear, rage, sex—in which recent knowledge is utilized without succumbing to its assumptions. Religion, for example, may be the equivalent of a delusion or hallucination for the materialist in psychology. For the adviser it is profoundly real even though he disagrees in matters of belief with the Hebrew or the Catholic. Most patients are ready, even eager to show with winning responsiveness where they stand and what they hunger for, when they realize that the adviser is a friend of the spirit, whatever remains to be said about the significance of personal attitudes, affections, and modes of conduct. The New Churchman has a special advantage in possessing a psychology which does not stop even with the inner life or religious experience as so many religious liberals now regard it, but presses on into the region where heavenly doctrine is the guide. Hence it is the devotee of such doctrine who, above every one else in our day, needs equipment in pastoral psychology.

This enterprise may strike some readers as impossible. They are ready to follow so far as a recent work, *The Art of Ministering to the Sick*,* indicates. The clergyman who contributes his share to this volume suggests the appropriate prayers and scriptural passages for use in comforting the sick in hospitals or preparing patients for an operation. He has nothing whatever to say about the inner life as such, the deeper causes of human trouble, or the resources available to an adviser equipped in pastoral psychology. Dr. Cabot, famous among physicians, does indeed contribute a great chapter to the book, entitled "Vis Medicatrix Dei," in which memorable words are spoken concerning the wisdom of God as disclosed by the human body. But the recent psychological studies of human ills are not even mentioned. The uninformed reader is left to a choice between a purely materialistic view of disease and one that verges on the viewpoint of the newer psychiatry. In Brooklyn we meet with the opinion on the part of clergymen whose judgments depend on an older school of medicine, that, even in the case of mental diseases, the primary trouble is a "lesion." That is to say, insanity is a brain disease, and the mere idea of psychotherapy is fantastic.

On the other hand, there is a meeting-point for the theological student and for teachers preparing to instruct students in pastoral psychology, in the fact that psychology has become the general means of approach, whatever the specialism or the doctrine. Some medical men frankly say that at least half their cases are more psychological than anything else. The more specialized the study of the emotions, the more clues are thrown out for the theologian to adopt by supplying a way to interpret the emotions. The old intellectualism in psychology long ago gave place to the primacy of the emotions. Whatever the school in psychology, personal conflicts prove to be emotional. Every complex or repression in the unconscious is more emotional than anything else. Dozens of significant facts await the devotee of the inner life who is able to correlate the clues and show the way to what is central in relation to the spirit.

No argument is required to show that unless an adviser is grounded in the doctrine which explains why and how "love is the life of man" he is little likely to construe this new knowledge aright. Yet acceptance of heavenly doctrine may stop just as medical practice in general used to stop. To believe in spiritual influx at large might not be to see any connection between such influx and a person in spiritual need. To find the way into the field of pastoral psychology is to become in a measure an experimenter, on the alert to discover fruitful clues afforded by actual instances of moral suffering and nervous illness. Doctrinal matters will come in later. So will the theory which is to make complete the connection between religion at its best or highest on the one hand, and medicine or psychology in outermost form on the other.

Given the New Churchman's approach, however, such a proposition as "love is the life of man" may be taken more or less out of its complete context as essentially a psychological clue. Everybody has a prevailing love. Nobody is actually serving God and Mammon, although attempts to do so nearly deceive even the elect. A ruling love means attendant affections. Such affections are intimately connected with the emotions as the specialists analyze them. There is a surprisingly marvelous affiliation between the psychology of love implied in the above proposition and the actual status of individuals applying

*By R. C. Cabot, M.D., and R. L. Dicks, B.D.; New York, 1936.

for help in a clinic of the kind described. Hence the rich field for development on the part of those equipped both in heavenly doctrine psychologically applied and in current psychologies corrected and differently construed.

## III

The need for a new approach is clearly shown when one notes the fact that people in trouble are like those who first require food and a glass or water or cup of tea before anything is said about matters of belief. Hence the foregoing emphasis on what were called human facts. Granted that people are much the same whatever they believe, one is on guard lest he too soon begin by interpreting the facts by appeal to beliefs which he would like a person to accept. The individual in trouble has probably been appealed to already by his pastor, who tacitly admits a lack of preparation by bringing patients to the clinic. He may have been told what physicians, internes and nurses deem it wise to say. More or less under condemnation, perplexed, he is in search of something different. The adviser will naturally do his best to find out what is on a patient's mind, however absurd the notion—for example, the fear with which so many come to our clinic, namely, the fear of "losing" a mind that has never yet been truly found.

Although ostensibly people come to the clinic because they are beset by anxiety, fear, or nervousness in some form, and are diagnosed accordingly by the medical men, the adviser soon finds that every conceivable human issue is disclosed. Hence the importance of being so equipped that one can determine what phase of a given trouble is either most amenable to persuasion at the outset or the most crucial, as the case may be. Marital problems are naturally abundant. So are matters relating to vocations or unemployment, thus to self-depreciation, discouragement, and the loss of morale. The adviser is often asked to mediate between parents and children in behavior problems, in the tribulations of adolescence, and in case of bondage to domestic conditions. Delinquency is occasionally an issue, sometimes kleptomania, pathological lying, and the ethical aspect of matters taken to court. Vice or sin is frequently in point, both with reference to health and to such persistent disturbances as moral worry and refinements of conscience akin to what is morbid or abnormal. Doctrinal difficulties usually remain in the background until urgent matters are cleared. Since beliefs, mental attitudes and emotions are closely allied, much may depend on a belief which, true or misleading, is taken so seriously that it has the effect of reality in determining an attitude or habitually arousing an emotion. Consequently, time must be given in some instances to the critical analysis of a belief that the adviser would call mostly false. Still more influential is any belief or notion which has become the dominant idea of a phantasy, for an idea of this sort may pass for reality and find expression through a habit of projection on people and things in the environment. It is not a mere truism to say that the adviser needs a well thought out conception of reality and a scale of values.

Experience in the clinic also shows that much depends on what one is looking for. This is of course true of all specialists. Hence the advantage of such an alliance as we have in our clinic, notably in case this or that technical label is attached to typical symptoms. By contrast, the adviser believes in the spirit in all cases, is looking for and seeking to elicit responses from the spirit, and thus in a measure to direct attention away from externals. The spiritual mind having been appealed to, to some extent, the way is open for explaining what has happened to the natural mind.

It is not necessary to delay such advisory work as our clinic undertakes until the cooperation with medical men becomes possible. Many of the personal issues in question are such as those with which every earnest pastor has always been concerned. But to prepare for such matters in the ways in which they are presented today, when psychology is the language spoken, everybody needs training and experience in identifying the disturbances just now most widely prevalent. It might be said that no minister is sure of his ground in addressing a congregation unless he has first tried out in studies with individuals what he is venturing to advocate for whole groups. If a man can actually solve a personal problem down to the foundation, the chances are that he will have something worth while to say with the conviction which experience alone can give.

## IV

There are many excellent books to draw upon in equipping teachers and students for such work. The objective should be a systematic course in every theological school in which pastoral psychology as a more or less independent subject is developed to the full. This psychology has grown into being to meet human needs under new conditions. It has become customary to look for advice and help on dozens of ailments which were formerly kept more or less hidden, notably in the case of mental defectives and borderline illnesses of all sorts. The implication seems to be that what was formerly deemed insoluble can now be solved. Nobody however well prepared could reasonably be expected to identify every trouble or to discover the requisite wisdom. Yet the worker in this field should at least be ready to approach every one seeking his help in the spirit of human personality as a whole. This is the point where the specialists fail. Every crucial issue is a matter of life or conduct. Far more may depend on the way a person lives than on anything else. In fact, every difficulty is in some sense a failure in adjustment to life. The patient or seeker for light is rather keenly aware of what is going on. The actual conflict is not in the

so-called unconscious. But the sufferer is unable to interpret what he feels. The adviser is above all an interpreter, putting two and two together, clarifying the situation in the inner life, and pointing the way to the Divine truths which make free indeed.

In saying this we are not unmindful of the fact that the inner life is more or less discredited at present, even in the psychological literature most nearly available for our purposes. Because of the emphasis on laboratory experiments, on measurements, and on behavior, many psychologists discount even consciousness itself, not to mention the neglect of the soul, the religious life and its affiliations. Hence introspection has fallen into disrepute, and with it the subjectivity which implies the viewpoint from within-outward. Man as a "conscious organism" is chiefly the body in process of behaving. Consciousness may indeed exist, but if so as a sort of passive spectator, or possibly as a mere hindrance, especially in the case of people who are conscientious worriers or moral introverts, unduly absorbed in their own feelings. Hence theory and practice are often wide as the poles asunder. Courage is required on the part of the student who, breaking with current theory even where it seems most secure, sides with people in their needs in a world of mental realities where love is still central, where will reigns as of old, and where people live for what they deem worth while despite all theories to the contrary. The student will have to make his own selection from a mass of teachings in which there is as yet no psychology as a system or complete science. What avails for practice is likely to prove true in relation to the great realities of the spirit.

Every one interested in pastoral psychology owes a debt to the psychoanalysts, the first specialists to adopt a technique for the study of the unconscious. Yet the selection of available ideas and methods will be more critical or acute than in reckoning with academic psychologies. If some people have been greatly benefited by analyses based on the teachings of Freud and his sometime followers, probably nobody seeking help has been so upset as others who, put through the pains of such an analytical process, have lost their bearings. One does not doubt the value of the Freudian technique within the special field to which it applies. But in the hands of the less competent it may be so used that the explanation of a given trouble is radically wrong, the major emphasis misplaced, and the efforts at re-education futile. The mistake would be in expecting the analyst to find the way out of trouble as effectively as he rationalizes the way a patient got into it. Meanwhile, the people who have been upset must be met where they are, whatever their misjudgments, and a way found out of the mazes into the freedom which the pastoral psychologist anticipates for all. To be prepared for this sort of work, one needs to know both the kind of trouble an analyst is skilled in looking for and a much surer mode of re-educational adjustment.

The special value of New-Church psychology is disclosed at the point where the competing psychologies of the day fall short. Other linkages between mind and body, the spiritual and the natural, are shown. The doctrines of influx and correspondence prove to be of great practical value, when regarded as living doctrines, so to speak. There is an appeal far beyond mere analysis to spiritual perception. Vice and sin are differently understood. The possibilities of reformation and regeneration are in reserve. In short, there are rich implications in this psychology discoverable by workers in this new field, who learn as much from people as from books. Pastoral psychology may be said to be the logical application of doctrines which might remain dead letters if not put to the test of actual experience in endeavoring to help people where they are, disregarding for the moment whatever such people happen to believe.

# Galahad from Georgia

R. Lawrence Capon

ABOUT 1900 a critic called Sidney Lanier (1842-1881) the "Sir Galahad" of American poets. To the Victorians this was high praise. When the twentieth century moved on into a period of reaction against these Victorians, however, the epithet became an unfortunate one. It was apt to imply that Lanier was a sort of composite Simple Simon and Perfect Prude. But the century moved on again. Today it seems to have reached the beginning of a sane understanding and tolerance for the later 1800's. The idealized Galahad of the Victorians has regained some of his psychological and moral dignity.

This paper, however, does not intend to match Lanier with Galahad point for point—though an examination of the poet's life and character does reveal a surprising approximation of the medieval knight with the nineteenth century virtues. Its purpose is to consider in certain attitudes and principles (from a layman's standpoint) Sidney Lanier as the Christian artist. Perhaps no man of American letters in the past century has more right to such a consideration. At any rate, this singer from the South exemplified in a striking manner the thought and action of the new Christianity.

The work of Lanier the Christian artist is not found in the records of the organized church. He was brought up in an atmosphere of Southern Puritanism, a Puritanism, one authority assures us, which differed from the early New England Puritanism in having a certain affectionateness and sociability. Though Lanier's parents stressed this difference, they did not overlook a thorough training in the orthodox Presbyterian tenets. He seems to have been a faithful Sunday-school attendant. During his junior year at Oglethorpe University, he joined the family church. Lanier was not a particularly active member thereafter, but, in the words of a college friend, "he was carefully observant of the vows he had assumed, and his conduct was above reproach."

The years passed, and the sensitive young man underwent the hell of a Civil War prison, the despair of Reconstruction days in Georgia, and then the final period of struggle in sickness and poverty to express his creative genius. In all this it is not surprising that Lanier turned away from Calvinistic theology and from current Christian practice. The war had given him a tolerant national outlook and a hatred of strife in any form. Thus he came to detest sectional divisions of the churches, sectarian bickerings, and the quarrels of scientists and theologians. In this spirit he wrote as the beginning of a poem outline: "I fled in tears from the men's ungodly quarrel about God." In this spirit, too, he wrote the poem called "Remonstrance" with stanzas like these:

> Opinion, let me alone: I am not thine.
> Prim Creed, with categoric point, forbear
> To feature me my Lord by rule and line.
> Thou canst not measure Mistress Nature's hair,
> Not one sweet inch: nay, if thy sight is sharp,
> Would'st count the strings upon an angel's harp?
> Forbear, forbear. . . .
>
> I would thou left'st me free, to live with love,
> And faith, that through the love of love doth find
> My Lord's dear presence in the stars above,
> The clouds below, the flesh without, the mind
> Within, the bread, the tear, the smile.
> Opinion, damned Intriguer, gray with guile,
> Let me alone.

It is probable, also, that Lanier did not forget the church's stand on war and slavery in the crisis of 1861. He himself could no longer condone such evils. In addition, he perceived the beginning of the social degradation brought on by unrestrained industrialism—and saw formal Christianity, for the most part, look the other way.

For many reasons, then, Sidney Lanier left the organized church. Romantic individualist though he was, however, he did not rush into a vacuum of materialism. He turned to Art, but it was an Art infused with his own simple and beautiful conceptions of Christianity. Thus he wrote in a sketch for a poem:

> The Church is too hot, and Nothing is too cold. I find my proper temperature in Art. Art offers me a method of adoring the sweet master Jesus Christ, the beautiful-souled One, without the straitness of a Creed which confines my genuflexions, a Church which confines my limbs, and without the vacuity of the doubt which numbs them. An unspeakable gain has come to me in simply turning a certain phrase the other way: the beauty of holiness becomes a new and wonderful saying to me when I figure it to myself in reverse as the holiness of beauty. This is like opening a window of dark stained glass, and letting in a flood of white light. I thus keep upon the walls of my soul a church-wall rubric which has been somewhat clouded by the expiring breaths of creeds dying their natural death. For in Art there is no doubt.

Starke the biographer believes that Lanier's final conception of Christ was not "God made man, but the Jewish Jesus—'than whom there has been no man more dear and friendly and helpful and strong and human and Christly.'" To him Lanier's theology was "altogether too simple and reasonable to admit a trinity or a duality of divinity." This last argument, however, and the poet's great reverence for human personality, and my own reactions to Lanier's poetry and prose, lead me to believe that

the forward-looking Victorian was at least well on the road to a conception of Christ as the Divine Human.

We do know that Lanier had some acquaintance with the works of Swedenborg. "The Crystal," a poem in which Lanier's favorite world masters are each presented with some "mist of defect" in contrast to the perfect Christ, speaks of "high Swedenborg, o'ertoppling." Elsewhere, Lanier quotes from the *Divine Providence*. Mrs. Charles Taft of the Cambridge (Massachusetts) Society of the New Church, herself a Southerner, knew the poet's widow at Baltimore, and says that Mrs. Lanier occasionally attended the Baltimore New Church and was sympathetic to its position. Mrs. Taft feels that Lanier himself may have had an interest in New-Church teachings during his later years, but that he was obliged, as a newly-appointed lecturer at Johns Hopkins, to move discreetly in such matters. We must not forget that the activities of his last years were tragically reduced by the fatal tuberculosis and the demands of poverty. In an age of doctrinal discussion the New Church had its full share. Time was short for the harassed poet and he, who through intuition and experience had proved to himself satisfying fundamentals of religion, was in no mood for words. Lanier, indeed, was ready for the type of church which has arisen in answer to modern needs, the church which says little about doctrine (in the nineteenth century manner, at least), but much about living.

What Lanier would have appreciated in the New Church was a more distinctive and courageous emphasis on its conviction that God is Love. For, as one of the Southerner's editors wrote, "to Lanier there was but one thing that made life worth living, and that was love." Love was the final solution for all of life's evils. "I am quite confident," Lanier declared in his novel, *Tiger-Lilies,* "that love is the only rope thrown out by Heaven to us who have fallen overboard into life. Love for man, love for woman, love for God—these three chime like bells in a steeple and call us to worship, which is to work. . . . Inasmuch as we love, in so much do we conquer death and flesh; by as much as we love, by so much are we gods. For God is love; and could we love as He does, we could be as He is."

All the above is qualified by Lanier's conception of the meaning of love. It is, however, a truly adequate conception. Love, in Lanier's own words, is "not a sentimentality but a grand over-mastering passion for all that is noble in human life." Again: "Fine and beautiful souls . . . appear after a while to lose all sense of distinction between these terms, Beauty, Truth, Love, Wisdom, Goodness, and the like." To this poet, himself one of the finest and most beautiful of souls, Love was surely Beauty, Truth, Wisdom, and Goodness.

By now it is evident that Sidney Lanier was particularly mindful of the Two Great Commandments. From his later writing it would seem that he came to place love to the neighbor above love to God. The truth is, he failed to see any essential difference, and he felt that if the second commandment were followed, the first would take care of itself. For Lanier's day this was not too common an emphasis.

His words "to worship, which is to work" show that in Lanier's conception the Christian life, for this world or for the next, was not a series of idle meditations, but a chain of useful activities combining the ideal and the practical. In this vein he wrote: "Idealism, as a sole theory of life, is no better than materialism, and each is bad if dissociated from the other. Why should men sunder the spirit of man from nature, which God hath joined together?" Lanier did not ignore the power of ultimates.

Let us turn more specifically to Lanier the artist. His basic principles cannot be separated from—indeed they are almost a summary of—his fundamental religious ideas.

> First, Art is a genuine creation. Second, God is the first Creator, and therefore the first Artist. Third, God is Love, and Love only is creative, while Satan is Hate, and Hate only is destructive. Therefore, Fourth, every artist must be like God, that is, must be full of love . . . which is creative, and empty of hate, which is destructive.

With Lanier's conception of love we can understand that he had no doubts as to the relations of the artistic and the moral. In this matter he rode against the "Art for Art's Sake" forces like Galahad against the heathen. He who has "not yet perceived how artistic beauty and moral beauty are convergent lines which run back into a common ideal origin, and who therefore is not afire with moral beauty just as with artistic beauty— . . . he, in short, who has not come to that stage of quiet and eternal frenzy in which the beauty of holiness and the holiness of beauty mean one thing, burn as one fire, shine as one light, within him;—he is not yet the great artist."

In the past and in the present Lanier saw proof that "the greatest work has always gone hand in hand with the most fervent moral purpose." The judgments of time are "inexorably moral." Thus the world's supreme poetry is in the Bible. Lanier believed that, in others as in Shakespeare, "as the moral purpose becomes the loftier, the artistic creations become lovelier." It was in this defense of the union of the artistic and the moral that Lanier quoted from *Divine Providence* sentences which identify love with wisdom.

If the artistic is inseparably bound up with the moral, then the artist is logically a teacher. Lanier's favorite type of artist was, of course, the poet. Probably no writer has assigned a more exalted rôle to this artist than Sidney Lanier. The true poet is a giver of texts, and belongs "substantially to the school of David." It is his business "to keep the line of men touching shoulders with each other." He is "in charge of all learning to convert it into wisdom." Thus he must "stand off in thought at the great

distance of the ideal, look upon the complex swarm of purposes as upon . . . dancing gnats and find out for men the final form and purpose of man's life." But he must also sit at the center of things and teach men how to control Life's oppositions.

Lanier had no patience with the demands traditionally ascribed to long-haired Romantics. He wrote:

> We have heard much of "the privileges of genius," of "the right of the artist to live out his own existence, free from the conventionalities of society," of "the unmorality of art," and the like. But I do protest that the greater the artist, and the more profound his pity toward the fellow-man for whom he passionately works, the readier will be his willingness to forego the privileges of genius and to cage himself in the conventionalities, even as the mocking-bird is caged. His struggle against these will, I admit, be the greatest: he will feel the bitterest sense of their uselessness in restraining *him* from wrong-doing. But, nevertheless, one consideration will drive him to enter the door and get contentedly on his perch: his fellow-men, his fellow-men. . . . In truth this is the sublimest of self-denials, and none but a very great artist can compass it: to abandon the sweet green forest of liberty, and live a whole life behind needless constraints, for the more perfect service of his fellow-men.[1]

The true genius can do this, Lanier felt, because, if he is subject to stronger temptations than most men, he is capable of greater resistance to them. The world has been apt to overlook this fact and, accordingly, to pamper its artists from the moral standpoint.

Lanier's convictions as to the oneness of artistic and moral beauty plainly influenced his judgment of other writers. For example, Plato was repugnant because the nineteenth century poet felt a hideous immorality, a gross violation of human personality in the old philosopher's communistic theory of marriage. In this case Lanier was absolutely sincere, for he was as pure-minded as the legendary Galahad, and his marriage with Mary Day was as perfect a union as that of Robert and Elizabeth Barrett Browning.

Again, Lanier detested the classic English novelists of the eighteenth century (Richardson, Fielding, Smollett and Sterne) because they played upon life "as upon a violin without a bridge, in the deliberate endeavour to get the most depressing tones possible from the instrument . . . to show men with microscopic detail how bad men may be." In contrast, he was intensely devoted to George Eliot with her reverence for human personality and her faculty for showing man "what he may be, in terms of what he is."

Though he found poetic beauty and power in Walt Whitman, Lanier could not accept the New Yorker's philosophy. Whitman's school of thought he declared to be "not free, because the slave of nature, not progressive, because its whole momentum is derived from the physically large which ceased to astonish the world ages ago, in comparison with spiritual greatness." To Lanier the religious spirit of Whitman was merely the "general feeling of good fellowship" common to certain classes.

Of all the New England writers of the day it seems that the untypical Emerson was the only one to hold Lanier's interest. Both were individualists, rebels against orthodoxy, though in different manners. The Southerner admired Emerson "because he does not propound to me disagreeable systems and hideous creeds, but simply walks along high and bright ways where one loves to go with him." But Lanier complained that Emerson in finding Wisdom, sometimes lost sight of Christ. Certain moods of the Concord Sage must have been too much for the Georgian Galahad who cried out that "each union of self and self is, once for all, incest and adultery and every other crime."

Lanier's stand on the relations of the artistic and the moral has been particularly irritating to realists as the height of Christian romantic folly, nor has the positive, humorless tone of its declaration helped its general acceptance in this century.[2] Whatever its final place in the theory of art, this stand can never be attributed to sanctimonious posing by Lanier. He lived it out, it seems, as closely as a man could. In any case, it is more genuine and wholesome than the pulpless codes of many of his "enlightened" critics.

In his attitude towards the relationships of art, science, and religion, Lanier was prophetic of a new era. Probably the most significant friendship of his college days was that with Professor James Woodrow, a scholar and teacher of the finest modern type.[3] Woodrow was a pioneer of the viewpoint that there is no conflict between science and theology, and he maintained this stand despite later official Presbyterian condemnation as a heretic. Lanier's opinions in the matter seem to have been conditioned largely by this beloved teacher. The poet found the whole universe "a great congeries of forms of motion." Science is the knowledge of these forms, while art is the creation of beautiful forms. To life and to art, form is inevitable and imperative.[4] The artist needs a knowledge of form. Thus art and science work and grow together. Lanier the poet called science "the quartermaster and commissary" of art.

The Southerner asked science to help religion both as a servant of art and as an independent agent. For art, as in past centuries, is once more the willing ally of the Church. Lanier found this in the growing use of music in church services and in the trend from dogmatic theology to a teaching vivified by the poetic art. In both music and

[1] These sentences are from an account of a pet mocking-bird called *Bob: The Story of Our Mocking-Bird.*

[2] Lanier does concede that, as in Scott's novels, there is an *un*moral art which "rests our hearts, . . . gives us holiday from the Eternal Debate, . . . re-creates us for all work."

[3] Woodrow was a maternal uncle of Woodrow Wilson.

[4] Lanier would surely have agreed that "Order is Heaven's first law."

poetry, of course, science plays its necessary part. Lanier's poem, "The Psalm of the West," has lines which predict the mingling of art and science and religion, each in its own right, and in conjunction with the others:

> —Till Science to knowing the Highest shall lovingly turn,
> Till Art to loving the Highest shall consciously burn,
> Till Science to Art as a man to a woman shall yearn,—
> Then morn
> When Faith from the wedding of Knowing and Loving
> shall purely be born.

In his art and in his life Sidney Lanier showed a passionate devotion to Nature. It was no mere sensuous delight, but a delight framed in reverent ecstasy and full of a sense of Nature's closeness to God and Man. Surrounded by "the flat land, the bare hillside, the muddy stream" Lanier felt as if he were "transacting the business of life with God." In contrast, "the exquisite shocks of thrilling form and color and motion that leap invisibly from mountain and groves and stream" made him feel as if he had "surprised the Father in his tender, sportive, and loving moments." To his soul, "weak with the long flesh fight" and made languid by frustration, this Nature which reflected God brought "ethereal essences of new dignity, of new strength, of new patience, of new serenity, of new hope, new faith, and new love."

Lanier emphasized the contrast between the old and new Nature attitudes. Nature was once ponderous, grim and savage to Man. Then One appeared "who continually cried love, love, love—love God, love *neighbors,* and neighbors today are not only men-neighbors but tree-neighbors, river-neighbors, star-neighbors." Nature has taken on a finer, sweeter mood. To mankind she is now a sympathetic friend, and to the artist she "revels in forms of unspeakable beauty."

Lanier "justly deserves to be called the *sun-poet* of America." The sun dominates much of his finest poetry. His last completed poem, and one of his greatest (written in a fever temperature of 104), is "Sunrise," a hymn of praise to "my lord the Sun." One authority recognizes that Lanier here uses the sun as a symbol, "in Swedenborgian sense," of the soul's immortality. This same authority feels that all of Lanier's songs are hymns to the sun, and that there may have existed a subtle connection between this passion for the healing warmth and the poet's tubercular condition. At any rate, it seems logical to suppose that this rare soul with the frail body was drawn irresistibly to the power in Nature which man increasingly acknowledges as the great source of physical life and as representative of the great spiritual source.

Of the other forms in Nature, Lanier particularly loved trees and marshes. He called the trees symbols of refuge from life's cares, symbols of prayer, and symbols of aspiration to the highest things. His beloved "Ballad of Trees and the Master" stresses the tender sympathy of the trees for the Savior men had betrayed. In *Tiger-Lilies* he describes them as "praying always" and as "leading the finest of all lives, since it is nothing but a continual growing and being beautiful."

Lanier is entitled, also, to be called "the poet of the marshes." Probably his greatest verse is found in that which was planned as part of an uncompleted series of Marsh Hymns to constitute a single volume. In one of these hymns the marshes are "tolerant plains, that suffer the sea and the rains and the sun," and they are like "the catholic man who hath mightily won God out of knowledge and good out of infinite pain." In "Sunrise" the "reverend marsh" is the old chemist who offers a silence which may yield a clear solution of life's problems. One of the most beautiful stanzas in American poetry ends thus:

> Oh, like to the greatness of God is the greatness within
> The range of the marshes, the liberal marshes of Glynn.

Lanier's work is full of such touches, of Nature used not for itself alone, but for its suggestive power in presenting the noblest concepts.

From these paragraphs, I trust, the reader may begin for himself a picture of Lanier the Christian artist. The completed picture, he may surmise, would be one of great beauty—the likeness of a modern Galahad of the spirit. For Sidney Lanier, whatever his final artistic rank, achieved superbly in Christian character. In these days of thin Christian faith and action, the teaching and inspiration of such a life should not be lost. Lanier himself was surely a "giver of texts" from which we all may glimpse something of "the final form and purpose of man's life."[5]

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[5]Those who would like to know more of Lanier's life and work are urged to read the most informative and authentic biography, Aubrey Harrison Starke's *Sidney Lanier,* published in 1933 by the University of North Carolina Press.

# Impressions of Kagawa

Earl C. Hamilton

"LET us revive the brotherhood that Jesus taught us!" Tense, vibrant, these words closed the message of Toyohiko Kagawa, and twelve thousand people in the Boston Arena bowed with him in the prayer that followed.

What manner of man is Kagawa? and what constitutes the grip of his appeal? Some have competently answered these questions from personal acquaintance with the man and his work. A very few might be qualified to answer from some depth of experience comparable to his. The present writer has at least the qualification of having been present in an eagerly receptive state of mind among the twelve thousand on that Sunday evening last April.

It hardly needs to be said that Mr. Kagawa is marked by truest reverence and dignity. Yet I noticed at once how little he carries of the solemn manner so often associated with religion. Heartiness and selflessness fairly radiate from him. His keen sense of humor revealed itself continually in the address we heard that night. Smiling down on us from the high platform, he laughed almost gleefully as he told how some American Christians had called him a "communist" on account of his espousal of cooperatives. "I am no communist!" he exclaimed. "I am just a New Testamentarian."

Kagawa's appeal to his audience is direct and concrete. For example—"If you, the people of Boston, the descendants of the Pilgrims, can't establish brotherhood, who can?" If in this there was some possible confusing of Pilgrim with Puritan, none the less, the responsibility of that particular audience for establishing brotherhood was put in unmistakable terms.

Is Kagawa an orator? It occurred to me in listening to him that such a question is almost irrelevant as applied to such a man. Long ago, Daniel Webster reminded a Boston audience that the eloquence of speech alone is nothing. There are occasions so urgent that the studied graces of oratory only "shock and disgust." Then it is that intrinsic quality of soul is the one thing that convinces. "Then patriotism is eloquent; then self-devotion is eloquent." But in the presence of Kagawa a few weeks ago, I for one sensed a devotion that far out-runs even patriotism. Selflessness and spontaneity make him a speaker of arresting power. He reaches the heart, and if an occasional English word is upset, what does it matter?

Knowing beforehand the wide range of Kagawa's religious approach, I was particularly interested in the way it was developed that evening. His fervent plea for personal religion could not be surpassed by any evangelist I have ever listened to. His deep discussion of spiritual realities placed him among theologians and philosophers. To give force to his appeal for personal religion Kagawa drew in an unsparing way on his own experience and that of other Japanese Christians in their struggles to the attainment of the overcoming life. In the deeper discussions of religious realities he carried us far in the field of contemporary thought, in its dealings with the existence of God, in its treatment of the relations of religion to science and philosophy.

And then occurred a transition that must have seemed really startling to a good many of the audience. There came a noticeable pause which indicated some new phase of the discourse. The situation suggested that perhaps the next move on the part of the speaker would be the old-fashioned evangelistic appeal for personal decisions and reconsecrations then and there. Instead, we were faced with this challenge from the lips of Kagawa (I quote from memory, though with essential accuracy): "And now, how do you feel about the millions of unemployed? What about the dreadful economic conditions? What does your Christianity tell you to do about that?" And there followed a plea for the cooperative movement as an agency peculiarly suitable and available for realizing the Kingdom of God in economic terms.

The crucial point is that Kagawa does more than simply endorse the general principle that our religion should show itself in our economic dealings. He goes to the length of being convinced, and of actually carrying out his conviction, that the Christian body as such has immediate and direct responsibilities for doing something in the matter.

Kagawa's convictions on the relation of religion and economics may stir up anew for some of us the whole vexed question of the delimitation of the respective fields of the "sacred" and the "secular." Kagawa himself has recently been under attack in certain influential quarters in America for his alleged dragging in of the Church into "fields that it does not know." To my own mind the raising of that issue always seems to bring out in clearer view the recorded experience of that Master who is greater than the greatest of His servants. He too was attacked for alleged transgressing of accredited boundaries. Some of His tenderest and most desperately needed administrations were declared to be out of place in the sanctuary, incompatible with the sphere of worship. After two thousand years we accept the authority of chapter and verse when these tell us that religionists of Jesus' day were wrong in drawing such a line in reference to distressed individuals. Two thousand years hence will there be chapter and verse to point out that we too made essentially the same mistake in unwittingly obstructing the proper remedial approach by religious agency to the agonized, distorted social body of our generation? Assuming the future development of social agencies better

fitted than the Church to care for some specific problems, what nevertheless is the immediate duty of the Church in applying its ethical insights? Even Jesus' acts of mercy were not intended to preclude what might be developed later by human skill and consecration; but it is obvious that the demon-possessed of the year A.D. 30 had little to expect from the psychiatrists of the year 1936.

There may be room for honest differences of opinion as to whether the specific economic movement sponsored by Kagawa is the most perfect of all possible agencies for realizing the Kingdom of God in social terms. But here are the crucial questions: What is our procedure likely to be when once the whole issue becomes a matter of life and death? when once we see that the Kingdom of God *must* assume some tangible social form? when once our tepid approval of human fellowship is transmuted into a driving passion for its establishment? In such a case we may be more inclined to utilize what is best available than to spend a geological age deciding what is perfect.

Like the immortal Rauschenbusch of a generation ago, the great Christian leader from Japan *does* believe in building a bridge all the way from our reeking economic struggle to the stainless throne of the Most High God. If we looked closely enough, who knows but that we might see the very angels of God passing and repassing on that structure? Do we like that kind of a bridge? Would we enjoy the kind of angels who pass and repass along that way? Can we ourselves build that same bridge in more stately fashion? If so, that is our privilege—and our responsibility.

# Jottings from a Sunday-school Superintendent's Note-book

Ezra Hyde Alden

IN looking back over a fairly long period of active Sunday-school work, I have reached the conclusion that a successful Sunday-school calls for at least three human factors—a capable superintendent, a corps of faithful and devoted teachers, and a sufficient number of pupils of various ages to create and maintain a living interest in the work of the school. There may, of course, be successful schools which lack some one of these factors, but they must, I think, be quite exceptional.

I am not sure which of the three factors is the most important, as weakness in any one of them must weaken the whole structure. To some it might seem that a large number of scholars is of the greatest importance as giving the widest field for the sowing of seed, permitting close and careful grading of classes and drawing in new recruits by very reason of numbers. But unless there is wise organizing and directing from above, unless the superintendent has the vision and the breadth of mind and spirit which can grasp the purpose for which the school exists and can carry this down through his teaching force to those who make up the school, mere numbers of pupils will not spell success.

But important as is the work of the superintendent and desirable as a large enrolment of scholars doubtless is, the real strength of the school and that which brings the most real success lies in the teaching force. We pay too little tribute to the self-sacrificing men and women who week after week prepare their lessons and bring the fruit of their study to the school on Sundays and try in the brief time allotted to plant the good seed which it is hoped may bring forth abundantly regardless of the soil which is receiving it. Even with the best grading possible the mental capacity of those in any class shows great variety; and the adapting of the lesson with due regard to this variety, the making of spiritual lessons acceptable to the natural mind, and at the same time preserving the discipline which too often seems necessary, is a work which calls for genius and for patience.

And yet there must be a real and proper satisfaction for the teacher when in the face of much which is discouraging he can feel that in some small measure he has been able to impress the truths of the Lord's Word upon his scholars, has to some extent been able to carry out the Lord's injunction to "feed my lambs." Even if the school is without the guidance of a superintendent, even if scholars are but few, the work of such teachers is making for essential success.

In many of our city schools where the church building is in what was once a residential district but which is now surrounded by business structures and where the population from which the church draws its members is all the time moving further out to suburbs and country, the problem of building up and maintaining an effective Sunday-school becomes increasingly difficult. It is only at considerable sacrifice of time and money and personal convenience that families can come from considerable distances, by train, by street car or bus, or by private motor, for the scant hour of Sunday-school time. Where in the old days almost the entire church membership was within walking distance of the church, today in our cities the number of these is reduced to a very few.

If the school session is before the hour of the church service it often means that a start from home must be made on Sunday as early as for business on the week-day.

while if it follows the church service it means an unduly late home-coming. And even more serious is the fact that such scattered residence gives little opportunity for social acquaintance or life among the children. Their playmates and close friends are those who live near them in the same suburb or village, and as they grow older it becomes more difficult and less appealing to make the long trip to the city church. The Sunday-school—and the church too—must have something vital to offer, and it must be presented as a vital thing, if it is even to hold its own. And the question of the vitality of our teachings is one to give us pause. How much—or how little—of our distinctive doctrines, the doctrines which furnish the only valid reason for a separate church organization, do our children and young people really know? It is regrettably true that there is much less reading of Swedenborg than was formerly the case, and while the Young People's League has done admirable work in its reading circles there is a serious lack of clear-cut knowledge as to the differences in our beliefs from those of the great religious bodies around us. And this lack is a partial answer to the query as to why our organization has lost ground numerically.

It is probably as we look at the Sunday-school as a unit that the need for an active superintendent is the greatest. The teacher of a class can hardly know with any intimacy more than the members of his own class, except that as and if he continues to teach he will become acquainted with successive groups and to some extent retain his hold upon those who have passed into higher classes. But for the superintendent there is real opportunity to weld the school into a homogeneous whole. It is possible for him and should be considered essential to know every member of the school and something of his character and his home environment. He should certainly know the first name of every child, so that in general lesson or otherwhere he can address him as an individual.

The general lesson gives the best opportunity for educating the school to think of itself as a unit and also for bringing out and enforcing the lessons and the teachings for which our Church of the New Age stands, which alone are the reason for our separate organization and our justification for urging that neither distances nor expenditure of time and money nor inconvenience should prevent our children from sharing in them.

It is probably—and unfortunately—true that many even of our New-Church families depend largely upon the Sunday-school for the religious training of their children, oblivious of the fact that even under the best conditions but little more than pointing the way can be done in the scant time available. It will readily be seen how important it is that in the general lessons the essential teachings of the Church should be presented in so simple a manner and so related to daily living that even the youngest children may gain something of their meaning. The Commandments and the Blessings can be made to yield something more of their infinite meaning than is immediately apparent in their letter, and there are few of the teachings of the Church, whether it be of the Divine Trinity, the Lord's Providence, the future life, the Sacred Scriptures or the many others which constitute the body of our religious faith, which cannot to some degree be accommodated to the understanding of at least the older children. This is not always an easy task and calls for real ability on the part of the instructor, be he superintendent or minister, to hold the attention of the children, by choosing words and illustrations which they can understand, and by drawing from them wherever possible their own ideas, which are often surprisingly apt.

A blackboard is invaluable in the presentation of lessons to the whole school; it gains attention through the eye at the same time that the spoken word is entering through the ear, a twofold approach which more than doubles the appeal, although even here we frequently encounter both eyes which see not and ears that hear not. If the instructor has artistic ability the field for interesting presentation of the lesson is materially widened, but even without this the placing of letters or words or sentences on the board can bring out some special point or teaching most effectively. The blackboard, too, offers a good method of drilling the school in the memorizing of verses, which can be written out and read in concert and then gradually erased until they can be recited with no remnant visible to the eye.

Every teacher must have his moments of discouragement, of wondering how much, if any, of what he has been trying to present in his class has found any very real lodgment in the mind or the life of the pupil. And this must be equally true of the teacher in the Sunday-school, and perhaps even more so because of the brief period given for instruction. One can only be buoyed up by the confidence that all conscientious teaching must make some impression, even though it may not be apparent, and by remembering the inspired words of the prophet Isaiah, that precept must be upon precept; line upon line, line upon line; here a little and there a little.

# TRENDS AND DEVELOPMENTS

*You know how to interpret the look of the earth and sky; and why can you not interpret this present time? Luke xii. 56 (Goodspeed).*

## The Future Life

IT is a commonplace that the old, assured pictures of heaven and hell have faded from the living convictions of Protestant Christianity. The heaven of halo and harp is gone, and the hell of worm and fire.

The death of those views is not lamented, but the void that has been left is often deplored.

There is an indisposition on the part of many believing people (and much can be said in favor of it) to be definite about the outward character of the immortal world. They expect a just world, and a beautiful one, a world eminently satisfying to human personality and one reflecting the promises of the Master. After all, that is the heart of Christian anticipation. But they do not trust themselves to picture that world's externalities; they do not trust any such pictures of the other world, whatever their source. For one thing, they are fearful of letting what is spiritual slip down into materialistic conceptions. At least in this they hold to a high truth. They would much rather trust the creative power and the unremitting care of God to surround them with an adequate world than themselves to fashion it in thought. It is a worthy modesty and a high faith.

But it is not an unrelieved void which the passing of the old views has left. From a number of sources conceptions have sprung up which do the external features of the spiritual world greater justice, and in the eyes of many lend it a convincing reality.

In a book which appeared last year, written by Frederick A. M. Spencer, and entitled *The Future Life: A New Interpretation of the Christian Doctrine,* there is ample evidence of the substantial nature of living thought about the phenomenal side of the immortal world. The book dwells upon the essential character of that world, as it should do, but does not neglect the phenomenal. It is when he reaches the chapter on Psychic Communications, that Dr. Spencer considers the environmental or outward spiritual world. Among other things he says:

> From Emanuel Swedenborg to the present-day mediums approved by the Psychical Research Society there is a general agreement concerning the world or worlds to which souls pass at death. Life there, so we are informed, is in an apparently spatial environment among concrete objects resembling those on earth. "In the spiritual world," writes Swedenborg, "there are atmospheres, water and earth as in the natural world." A. J. Davis announces: "The other world is as natural . . . as the globe which we now inhabit. The Spirit Land has laws, days, nights, stars, suns and firmament." Hence, we are sometimes told, people after death find it difficult to believe that they have died, but think that they are travelling in some strange country. This is one description: "We have hills and rivers and beautiful forests, and houses, too, and all the work of those who have been before us to make ready." (P. 207.)

Dr. Spencer himself remarks:

> "An ethereal counterpart of ours"—this seems a fair general statement of the nature of the world of the departed. . . . It appears to be composed of something which, if not matter, yet has an analogous function to matter in conditioning the sensations requisite to experience such as ours, and also in providing objects for the volitional faculties to exercise themselves upon. And it is hard to think that it could be otherwise. An existence without such a sensible environment as that with which we are familiar would not satisfy or be at all suitable to souls that have lately left the earth life. But there is seemingly one marked difference: the matter of the other life is much more pliable and malleable than the matter of this. . . . Matter here is dense and heavy and difficult to manipulate, and our bodies are slow-moving and even cumbersome, need frequent attention, are excessively liable to be put out of gear, and contract distressing maladies. But in the life beyond—so we are informed—both human bodies and external objects, though resembling those here in outward appearance, are of much lighter texture and can be quickly manipulated and adapted to the needs of personalities. In fact the world of the departed is a vastly easier and pleasanter place, at any rate for good people; which is what we should expect. (Pp. 209-10.)

In his preface Dr. Spencer says that

> the purport of this book is not to furnish proof of survival or of immortality by direct argument, but to set forth the Christian view of the after life in a form that will prove itself. By this I mean a view that because of its intrinsic beauty and truth will attract attention and convince through its harmony with the nature of human personality and the facts of experience. (P. 7.)

There are references to Swedenborg at pages 207, 209, 211, 213 and 247.

The book, of 320 pages, is a publication of Hamish Hamilton, London, England.

## International Peace

The failure of England and of the other peoples cooperating with her to prevent the recent war in Africa was also a failure, let us reflect, to resort to an armed conflict—to a greater war to stop a lesser one. In days past would the restraint have been likely? In years of less deliberate effort to maintain peace, would as much earnest care to avert war have been exercised? The will to peace may or may not have grown of late; Sir Norman Angell believes it is widespread in the masses of people. What is baffled, he believes, is the thinking which must accompany the will to peace and see it through. If, in a world which continues an armed world, physical force must be employed to halt an aggressor, must not all peace-lovers think out a collective, third-party use of force against an aggressor?

### Freedom of Religious Thought

A speaker at a current commencement called attention to the fact that education and religion share the same foes. The same forces and habits and alleged necessities which operate to hedge academic freedom in or to nullify it, operate to cut down or obliterate liberty of thought in the realm of religion. The procedures of fascism and of the totalitarian state are abundant evidence of the fact.

University and church protest. It would be strange if no protest were voiced in periodicals of the New Church. Pioneers in the New Church, it may be insisted, were not allowed much freedom of religious thought in the organizations to which they originally belonged; but it is also true that they asserted the right to such freedom. The man by whom the teachings of the New Church were given to the world, exercised the right to the full, bringing under searching and destructive analysis the religious views prevailing in the Christendom of his day. He recorded as a motto the declaration that, "Now it is men's privilege to enter with the understanding into the mysteries of faith." No man loyal to the teachings given through Swedenborg wants to rescind the motto. But in that case any trend to shackle thought or to bring it to heel in conformity to a reigning view has to be seen and avoided. Stifling measures may not be taken by official authorities, but there is such a thing as a weight of settled opinion which smothers real thought. To obviate anything so subtle, criticism and analysis are called for. These processes are not disloyalty to the Church's teaching, for they are exercised on what is generally put forward by adherents as the teaching. It should be possible to point out inadequacies and incompetency in a presentation of the teachings of the Church, else any views at all can spread and be insisted on, and else, too, a church will fall into intellectual stagnation. The teachings of the New Church, born of a new spirit of inquiry, are bound to cherish and inspire that spirit. They even deem it the essential change characterizing the new day which they proclaim. "The state of the world hereafter will be altogether similar to what it has been heretofore; . . . it is the state of the church which will be dissimilar hereafter. . . . Henceforth the man of the church will be in a more free state of thinking on matters of faith." (*Last Judgment,* No. 73.) Where this is not so, obviously one cannot say a *new* church exists.

### Knowing the Contemporary Scene

A book like *The Church at Work in the Modern World* (Bower, Editor), reviewed in our Winter Number (1936), starts many thoughts. The surveys which it makes, acquaint a worker in the Church with the varied context of timely effort. For effectiveness' sake we do need to know this context. We need to know it, too, in its large extent. Layman and clergyman can transact what falls to them in a locality, with attention on their particular effort and on the particular opportunities and obstacles of the locality. Under this parochial outlook the local work may make some progress. Would it not make as much, perhaps more, if a little more of the contemporary scene were brought into sight? There are larger worlds of thought and of effort and of difficult spirit than may be represented on the spot, which yet must be reckoned with if a given piece of work is to be a spreading influence and power.

When it comes to the lay and clerical leaders in a national religious body, can they lead at all well unless they are acquainted with the larger contemporary world?

In the symposium to which we have referred, there are offered the most painstaking examination and study of "the growing-point of Christianity," "the local church and its community," the more timely employment of symbol, the thorough prosecution of a much altered religious education, urgent entrance on a new type of missionary work, re-direction of the task of the preacher. To study well these chapters, even if one does not proceed to other books of survey, means increased capacity for informed and effective leadership.

The difficulties facing the churches have prompted observers to make these careful studies. A church like the New Church seems to us to stand in unusual need of such studies. It is young, and has its main growth before it. It feels the general difficulties, and without doubt has some which are peculiar to itself. One of these is its lack of connection with the past of Christianity and also with the contemporary scene. If by nothing else, this is attested by the ability of the historian to recount the religious history of the last one hundred and fifty years without having to reckon with the New-Church organization, as if its work had not been in the stream of things.

The difficulties confronting a church are not solved by the possession of a given body of teachings—although this seems to be our confidence. Yet it solves no problems of procedure or method, not even the problems of how to handle this body of teachings so as to throw light on current discussion or to minister with it to any one of the urgent needs of the human spirit, as these needs are felt and apprehended.

What is attempted in a small way in this particular department of The New Christianity, "Trends and Developments," we should like to see attempted in a large way in a church commission of careful observers and earnest students, who would bring to the disposal of the church's leadership a revealing and guiding knowledge of the contemporary scene.

W. F. W.

# Harvard Students in the Early Boston Society

Horace B. Blackmer

PERHAPS no tradition in the New Church is more firmly rooted or more persistent than that a group of Harvard students were studying the writings of Emanuel Swedenborg in Cambridge at the time the Boston Society of the New Jerusalem was instituted, on August 15, 1818. If such was the case, why did only two Harvard students ally themselves with the new Society? If such was not the case, how did the erroneous tradition start? In the attempt to clarify the events of more than a century ago, this present study is undertaken.

First, however, let us inquire how definitely the statement has been made of the connection of a Harvard group with the Boston group. In 1893, during the seventy-fifth anniversary of the institution of the Boston Society, a letter was received from its then oldest living member, in which Mr. Joshua O. Colburn (a member since 1829) asserted, "The Boston Society of the New Jerusalem was originally founded by a few young men who were recent graduates of Harvard College, and who met in Boston in pursuit of their respective occupations in life." As a matter of fact, of the first eighteen members of the Boston Society, eleven were ladies and seven were gentlemen, of whom two were over seventy years of age, three were between twenty-five and thirty-five years, and only two (Thomas Worcester and Tilly B. Hayward) were of college age.

In 1918, in the course of an historical address before the Boston Society on the occasion of the observance of its one hundredth anniversary, the Rev. William L. Worcester stated: "Thomas Worcester was one of the group of students in Harvard College, eleven in all, members of the class of 1818 and neighboring classes, who while in college became deeply interested in the doctrines of the New Church." In introducing Mr. Worcester, the Rev. H. Clinton Hay, as master of ceremonies of the centennial anniversary, "spoke of the fact that the church had its beginning in this community in a little circle of friends at Harvard College." These remarks of Mr. Worcester and Mr. Hay undoubtedly had their origin, as indeed Mr. Colburn's may also have had, in an observation of Mr. Sampson Reed's in his biography of Thomas Worcester (p. 74) when he says: "It is a remarkable fact, that among those who became members of the Boston Society, nine were students in Harvard College at the same time, though not in the same class as Mr. Worcester. To these may be added Mr. T. G. Worcester, whose college course came a little later." He lists the following: Thomas Worcester '18, Tilly B. Hayward '20, Sampson Reed '18, John H. Wilkins '18, Warren Goddard '18, Nathaniel Hobart '17, Caleb Reed '17, Theophilus Parsons '15, William Parsons '18, T. G. Worcester '23, John Angier '21.

Careful reading of Mr. Reed's observation makes it clear that he does not state that the members of whom he speaks were interested in Swedenborg while they were undergraduates, nor does he state that the group joined the Boston Society in a body. Both implications, however, are easily derived from a casual reading, in spite of the fact that Mr. Reed had already declared earlier in his account (p. 29): "At the time that the society was instituted, Mr. Worcester found no one of the college students at all prepared to unite with himself and others, with the exception of Mr. T. B. Hayward." Mr. Reed had the matter clear in his own mind, and he was writing for many who were conversant with the details. His words have become more ambiguous with the passing years!

Quite without basis in fact is Miss Ednah Silver's remark (*Sketches of the New Church,* p. 105) in speaking of a prominent jurist: "He was one of ten Harvard alumni to join the Boston Society in 1823." The records of the Society show that three ladies and two gentlemen were the additions to membership in the year mentioned.

Thomas Worcester in 1816 first learned from his older brother, Samuel, of the Theological Works of Swedenborg. He also learned that some volumes had been presented to the college library about twenty years before. His search for them and his discovery of them relegated to the college "museum" are items of general knowledge in the Church. When Samuel in 1817 called together all in the vicinity of Boston who were interested in Swedenborg's writings, it was but natural that Thomas should be among those to answer the call.

Tilly B. Hayward, in an autobiographical account, tells of his first knowledge of the doctrines in 1817 through a conversation with Thomas Worcester immediately following the funeral service of a mutual college friend, and of his perusal of *Heaven and Hell* during the subsequent vacation. Commenting on the new doctrines, he continues: "At Cambridge, on conversing with Mr. Worcester on the contents of *Heaven and Hell,* I found they acquired even more of reality and truthfulness than when I had read them by myself. He was the only person there with whom I could speak of them. With all other persons these were tabooed subjects. We found several volumes of Swedenborg's works in the college library, both in English and in Latin, and I spent much of my leisure in reading them. The influence of these new spiritual truths upon my mind made me very happy. . . . There were but two of us at Cambridge, and probably not twenty-five in

all the state of Massachusetts. . . . There were in Boston and the vicinity between fifteen and twenty receivers of the doctrines, and one of them made great efforts to get them together. During this year they met in Boston once in two weeks, and spent the time partly in exercises of worship and partly in joyous conversation. The formation of an organized society or church was much talked of among them, and, on the 15th of August 1818, twelve of us were organized into a church by Rev. Maskell M. Carll, of Philadelphia, under the name of the Boston Society of the New Jerusalem. From that time this Society held public meetings for worship on the Sabbath, which I was permitted by the President of the College to attend."

Thomas Worcester's roommate in college was a young man five years his junior, named Sampson Reed. He, with two other classmates of the same age, who were later to be associated with him in the Boston Society, had entered college at the age of fourteen years. It would seem inevitable that the youthful Sampson would know of the books which engrossed his roommate's attention, but doubtless the very disparity in their ages accounted for the lack of appeal which the doctrines made to him at the time. His own statement (*Thomas Worcester,* p. 38) is: "I had been somewhat interested in the works of Swedenborg while in college, and now [upon entering the Theological School] commenced reading them in earnest; and became a member of the church [Boston] two years later at the age of twenty years."

Another of Mr. Worcester's classmates was John H. Wilkins, who in later life became prominent in financial circles and in civic affairs in Boston. In his obituary, written by Sampson Reed, the following is related regarding his first acquaintance with Swedenborg's writings: "While teaching school in Hollis (N. H.) in his senior year (1817-18), he found himself in the midst of a religious revival. He returned to Cambridge quite changed in his appearance and manners, with his feelings much softened and his religious sentiments awakened, but without having confirmed or accepted any doctrinal tenets. Finding the Unitarian views which prevailed at college insufficient for his wants, he seemed verging towards Calvinism, but having his attention called to the works of Swedenborg by his classmate Mr. Worcester, he read them carefully, and gradually became fully convinced of the truth of the doctrines they contained. . . . After a year as preceptor of the Bristol Academy in Taunton (Mass.) he joined his classmates, Messrs. Worcester and Sampson Reed, in the Theological School at Cambridge, they having entered it immediately after they had graduated. He remained there two years pursuing the course of study prescribed, devoting his attention mainly, however, to the works of Swedenborg, and viewing all other studies in the light of the New Church." He left the Theological School at the time Mr. Worcester did, when Mr. Worcester took up the pastorate of the Boston Society, and removed to Boston with him. Mr. Reed and Mr. Wilkins joined the Boston Society in August, 1820.

A third classmate of Mr. Worcester, of the same age as Mr. Reed, was Warren Goddard. His relation to these classmates during their undergraduate days is indicated in an account by his son, the Rev. John Goddard, at the centennial anniversary of the Boston Society, already mentioned. "My father knew nothing of the New Church during his college course. . . . Although knowing these friends (Messrs. Worcester, Reed and Wilkins) and others in the college, [he] was not acquainted with them on their deeper side at all. After graduation he studied with the Rev. Dr. Harris as a post-graduate. . . . Before graduation my father began to be troubled about the doctrine of the Trinity; and he became more and more troubled, and finally distressed; and yet he never spoke to any one about it. This went on for a long time. . . . One night he was passing the door of Mr. Reed's room, . . . and Mr. Reed, who happened to be at the door, said, 'Goddard, you never come in to see me.' My father felt rebuked. He felt that he had not been very sociable to Mr. Reed. . . . He thought at once of this trouble he had about the Trinity, and said to himself, 'Here is a theological student; perhaps he will help me.' Then aloud: 'I will come in now if you wish.' He went in and in a little while got on the subject of his trouble. . . . Mr. Reed began to give the New-Church doctrine of the Lord to him. He was delighted beyond measure, deeply delighted and uplifted. . . . He came into the church through his recognition of the doctrine of the Lord Jesus Christ."

Thomas Worcester and Sampson Reed, besides being college roommates, turned their steps to the same household to woo sisters, the daughters of Capt. John Clark of Waltham. They found a kindred spirit and suitor for a third daughter in the person of Nathaniel Hobart, a member of the class of 1817, who had been obliged to leave college before graduation on account of poor eyesight. There seems to be no account extant regarding Mr. Hobart's first knowledge of the doctrines. That he would join the other young people in their discussions of Swedenborg, would be inevitable. He became a member of the Boston Church in 1821.

Sampson Reed had a brother, Caleb, in the class of 1817, who upon graduation took up the study of law with his oldest brother, the Hon. John Reed of Yarmouth (Mass.). Sampson tells (*Thomas Worcester,* p. 58): "Caleb Reed first became interested in the doctrines of the New Church in or about the year 1819. He commenced reading for the purpose of convincing me, who was his brother, and by three years his junior, of my errors; and that being a good object was duly rewarded. He found a treasure which he little expected; and when he found it, he did not lay it up in a napkin, but used it to the best of his ability." So ardent was he regarding the new teachings that he gave up the study of law and removed to

Boston for the express purpose of being near to the Church, which he joined in 1821.

A member of the class of 1815, another precocious youth who had entered college at the age of fourteen, had also become interested in the doctrines, at first in a negative way. Theophilus Parsons, son of Chief Justice Theophilus Parsons, according to Mr. Peleg W. Chandler, "at the age of twenty-five had by no means lost the reputation of a fast young man, and when one of his friends became a believer in the theological doctrines of Emanuel Swedenborg, he omitted no opportunity to assail him with all the weapons of wit and humor, of which he was master. In carrying on this controversy he sought out the works of the Swedish seer for ammunition in his war on what he considered as his friend's hallucination. It is the old story of one 'who came to scoff, remained to pray.'" He married, in 1823, Catherine A. Chandler, of Lancaster (Mass.) and they united with the Society in Boston, the same year.

Theophilus Parsons' younger brother, William, who also entered college at the age of fourteen, was a member of the class of 1818, but it is not apparent that he shared the interest of his classmates (Messrs. Worcester, Reed, Wilkins, Goddard) in the New-Church doctrines at that time or for a long time thereafter. In an obituary, Sampson Reed says: "Soon after the decease of his uncle (1837), Mr. Parsons was brought into more intimate relations to some of the members of the New Church, and an interest in the subject was gradually awakened in his mind. Not long after he commenced attending our public worship, and continued a constant attendant during the remaining part of his life." He joined the Boston Society in 1845, only two years prior to his decease.

Taylor Gilman Worcester, a cousin of Thomas Worcester, graduated at Harvard College in 1823, at Andover Theological Seminary in 1827, and was licensed to preach the same year. He afterwards preached in several places in New Hampshire and Massachusetts, but was never settled in the ministry. While in college and at Andover, he became interested in the doctrines of Swedenborg, and became a member of the Boston Society in 1830. He was editor of a revised translation of Swedenborg's *True Christian Religion* and also aided in the revision of the translation of some of the smaller works of the same author. All this in spite of the fact that his father threatened to burn every page of Swedenborg that came into the house!

John Angier is the final name on our list. An obituary, written probably by Thomas Worcester, states: "He graduated at Harvard in the year 1821, having been in college at the same time, though not in the same class, with the pastor of this church and several other members. He was interested in the doctrines of the church at that early period, though he did not join the society till the year 1848. Immediately after leaving college, he opened a private school for young ladies in Medford (Mass.), where he was very successful, and attained a high reputation as a teacher."

One other reference has been noted of one student of the period who did not join the Boston Society. William F. Perkins, as an undergraduate, became interested in the heavenly doctrines. After he was graduated in the year 1819, he became a warm receiver of these doctrines, and had it in mind to devote himself to the New-Church ministry, but died in the fall of the following year.

Our conclusions are quite obvious in the light of what may be considered "first-hand" evidence. Only two Harvard students (Messrs. T. Worcester and Hayward) allied themselves in 1818 with the group in Boston to organize the Church of the New Jerusalem, because they were the only ones at the time in Cambridge who had read the doctrines with sufficient care and insight to arrive at positive decision regarding their acceptance. Two others (Messrs. S. Reed and Wilkins) were evidently casually conversant with the Theological Works before their graduation. Still other two (Messrs. Goddard and Hobart) with a possible addition (Mr. Perkins) learned of them first soon after 1818. These six or seven were subjected to the criticisms and protestations of two more (Messrs. C. Reed and T. Parsons) who soon became convinced, however, that they themselves were in the wrong. These nine were the "Harvard group" by 1823. The Boston Society, at the end of that year, had a membership of forty-seven, of whom twenty-five were ladies and twenty-two were gentlemen. The other three students (Messrs. W. Parsons, T. G. Worcester, and Angier) united with the Society much later.

The conclusion in regard to our other initial question is that the mistaken impression that a group of Harvard "receivers" of the doctrines founded the Boston Society has arisen from a too hasty perusal of a statement by Sampson Reed clearly enough presented by him in the light of the everyday knowledge of his contemporaries, but misleading and ambiguous to members of succeeding generations whose tendency has been to over-emphasize and assert as facts the reminiscences recalled by their elders many years after the events in question took place.

The "Harvard group" in the Boston Society unquestionably took the lead in debating and deciding matters of moment not only to the Society but to the Church at large, and in that sense may very properly be said to have "established" the Church in the vicinity of Boston. They did not "found" it, nor were they at any time numerically in the majority. As college men of trained mind, their opinions were sought, their discussions were respected, their conclusions were revered.

# Around the Discussion Table

"It is faith that asks questions; credulity asks none; indifference passes by."

*Our readers have been introduced twice to members of a small group who meet to discuss a common interest—the religious teachings of Swedenborg. To refresh our memory—Mrs. Gerrard is the elderly woman in whose home the meetings are held; Dr. Worth is a middle-aged physician; Harold Seagrave, a young writer; Richard Deems, a lawyer; Fred Lawrence is an instructor in Latin at the college in town; Felicia Ransom, the youngest member of the group, is a Senior in college. On this present evening Harold Seagrave has brought a friend with him.*

*Harold:* Before our inexorable chairman calls the meeting to order, Aunt Alice, let me introduce my friend, Henry Lord. I hope he may have some conversation with you later.

*Mrs. Gerrard:* You are most welcome, Mr. Lord.

*Harold:* Henry is trying to write like me, or rather, like me, he is in the writing business, too.

*Mrs. Gerrard:* Won't you take this chair beside me, Mr. Lord?

*Richard:* Much as I regret abandoning my chat with Felicia, I see that the hour has arrived when we usually begin. I should call the meeting to order, please. Miss Secretary, have we a topic for the evening?

*Felicia:* There are a number of topics on the docket, Mr. Chairman, but none is specified for tonight.

*Harold:* May I propose a subject which my friend was asking about as we walked over?

*Richard:* Please do.

*Henry:* I was asking Harold what he considered the leading significance of Swedenborg. He had hardly time to say when we arrived.

*Doctor Worth:* That question should give us something to consider, Mr. Chairman. I move that we address ourselves to it.

*Richard:* Done, if there is no objection. Perhaps Harold will tell us what he would have said.

*Harold:* My answer is quite summary, to begin with. It seems to me that Swedenborg's foremost significance is in his position that Christianity is now to see a second growth or to enter on a second era.

*Henry:* You mean that that was his basic conviction?

*Harold:* I should find it difficult to select another as inclusive or controlling. In that conviction he said all that he had to say; as he read his day, he felt a new Christian growth impended, and this furnished him the objective of his teaching.

*Dr. Worth:* I agree that that was his main position. All he wrote was reenforcement of it. Take the premise away, and I suppose one would have to say that there was no occasion for his teachings.

*Mrs. Gerrard:* Swedenborg's confident outlook gives such a hopeful tone to all he says, it seems to me.

*Henry:* On what did he base his conviction that a new day was setting in, may I ask?

*Doctor:* On many things. For one thing, on Scripture, with its promise of the Christ's return.

*Henry:* Do you mean that he was an adventist?

*Doctor:* In a sense—yes. He was persuaded that the Christ was returning, not outwardly but in a fuller presence or in the renewal of the Christian experience. He also rested his conviction on observation of the low point to which the spiritual life had declined in his day; on the strength of his reading of history, he felt that this would be followed by a "returning tide of faith."

*Henry:* He had a sense of crisis, one might say, in the fortunes of Christianity?

*Doctor:* Yes. His own life had passed through a religious crisis, too, and as a result of that as well as of the crisis observable in the world, he came to the conviction that he was commissioned to expound the Bible and to formulate its teachings for the new day which was ahead.

*Felicia:* Did he not look forward, Dr. Worth, to a new Church?

*Fred:* Isn't that the same thing, Felicia?

*Felicia:* The same thing?

*Fred:* It seems to me that it is. As I read him, he said "new Church" as we would say a renewal of Christianity. Or haven't I said what you would say, Doctor? Excuse me for plunging in.

*Doctor:* I should have said much the same thing. Under the term "new Church" I think Swedenborg means a second development of Christian thought and life.

*Felicia:* But the words make one think of an ecclesiastical body.

*Fred:* They do, without a doubt. I have thought at times that the use of the word *church* was misleading, even unfortunate. Yet it is plain, when you study him, that Swedenborg is talking of another Christian epoch.

*Felicia:* But why the word *church* then?

*Henry:* Yes, that is a good question. What do you say, Harold?

*Harold:* Well, I think that in general the answer is to be found in the fact that Swedenborg never treated the spiritual life as an abstraction. As he saw it, it was always realized in one of (I think we can say) three ways—in a traceable historical development, in institutions, or in an individual. As a result, be it noted, he could call even the individual a "church."

*Henry:* But only the spiritual life, so embodied, is his "church"—I see. . . . How widely did he think the Christian life would be revived?

*Doctor:* As to that, Swedenborg was looking into the future, veiled to him as to the rest of us; but if we may judge from his *Apocalypse Revealed,* I think we may say that he expected the renewal of the Christian life, and an epochal one, in Christendom at large.

*Henry:* In existing organizations or in new ones?

*Doctor:* In either, as I see it. Men and women captured by the vision of new beginnings might band together to realize them. In new or existing organizations, the renewing spiritual life would be what Swedenborg means by the "new Church."

*Mrs. Gerrard:* What he means by the "church" has always seemed clearest to me from his speaking of it as the kingdom of God on earth. That must mean men and women who are living the life of religion.

*Henry:* Of course it is a pretty radical idea that Christianity is starting over again in any epochal way, although observers and historical students do speak of the changes that are taking place as a greater change than the Reformation. Perhaps that premise is part of my difficulty with Swedenborg. Then, again, he puts forward a whole system of thought, and we proceed more vitally and naturally with one insight at a time. Could he not be marketed retail, so to speak, and not wholesale?

*Doctor:* Well, as a matter of fact, truths which he put into words, are taking hold on the Christian mind one at a time—like a more lifelike and human picture of immortality.

*Henry:* A burst of development of any kind—a literary period, for instance—comes along rather inexplicably, as impulses and insights form.

*Fred:* Whereas, in contrast, an organization can be founded promptly, you mean, by adoption of a creed or a set of teachings?

*Henry:* I had no contrast in mind, but there is that contrast between the two things, certainly.

*Doctor:* Swedenborg entertained a certain interpretation of religious history, Mr. Lord. He divided that history into five epochs—in fact, two are prehistoric, called by him the most ancient church and the ancient church. Then there is the Old Testament period, and after that the Christian era. Upon this follows another epoch—and to this he refers as the "new Church." From that scheme of history I think it is plain, too, what he means by the term.

*Mrs. Gerrard:* Swedenborg also spoke of the period to come as the crown of them all. All the previous ages had left gains in the world which could be gathered up into what he called "the crown of the churches."

*Henry:* I knew that Swedenborg was a layman, and it surprised me that he put his discussion of religion so regularly into ecclesiastical terms. I see that I was misled by the phrasing. On the other hand, I think I like the realism which the term *church* gives his teaching—the word keeps the spiritual life before us, you say, as something that exists only as it is realized in history, institution or individual. That makes things more tangible.

*Mrs. Gerrard:* I remember how stirred I was when I first appreciated what a wide prospect Swedenborg opens before us. It is a great hope to have. It is a heartening vision in which to work and live.

*Doctor:* Indeed, it is, Alice. Young people should be fired with the thought that there is a day breaking when Christian discipleship is going to mean much more than it has meant in the past.

*Felcia:* I am glad, Mr. Lord, that you introduced this topic into our meeting. I have just the feeling Aunt Alice describes—there must be something big going on, in which we are to think things through again, and attempt a finer Christian action than ever before.

*Henry:* Do you good friends think of Swedenborg as the leader in all this?

*Doctor:* Speaking for myself, not at all. He had his part, and performed it, and did so very humbly, calling himself "servant." It is the Master who is the Leader. Who else can give fresh impetus to life in His spirit?

*Mrs. Gerrard:* And do we not think of the Christ as having many resources? The Scriptures, and His Spirit abroad among earnest men, and many unseen influences at work—far beyond what we know.

*Henry:* That does make it a large and stirring happening.

*Richard:* I suppose that when we say "revival of the Christian life," we mean some desperately needed things, like a finer social justice, deep religious experience, the spirit of love, the growth of true patriotism rather than of nationalism, real desire for peace—short of developments of that kind I don't think the spiritual life can be said to be reviving.

*Harold:* It was one of Swedenborg's plain convictions —was it not?—that the spiritual life must find just such expression in the individual and in society. He was very insistent that everything must work its way into what he called "ultimates," and—

*Fred:* Harold, I feared that you were going to say "must be ultimated." Wretched word! It's rare in English, and bears another sense from Swedenborg's meaning. And it is not a word he used, I think.

*Harold:* Glad to hear it—happy if I was wary, Fred. But what was I saying? Oh, yes, to him the spiritual life reaches its final or last expression in our ordinary affairs. I think that is a larger way of stating Richard's very good point.

*Richard:* That is the general point I had in mind, Harold. But we are running over our time, friends. We have our visitor to thank for a good topic. Join us again, Henry, when you can. And now we want you to know Aunt Alice better.

# EDITORIAL

THE Lord's ministry was for the most part an out-of-door ministry. At that time in the land of Palestine, a religious teacher might have been expected to pursue his teaching in the Temple or in a synagogue. On occasion Jesus taught in one or the other, but for the most part he taught informally by the road, at the lakeside, even out on the water, and on the hills. The ministry was itinerant. As we listen, we move through the land and are conscious of its highways, hills, waters, trees, forbidding cliffs and gentle slopes. We come to realize how tireless were the Lord's travels on foot. We visualize a strong, well Figure; a feeling grows in us for the utter wholesomeness of this ministry. No wonder physical and mental cures attended on it in abundance! Nature's strength was possessed in health, and nature's repose captured in power and poise.

There was a lively connection between the Master's teaching and the out-of-doors. Illustrations of one idea and another sprang from the scene around. The lilies of the field, the ravens, the direction and mystery of the winds, the seeding of an adjacent field, the stability of the hills, and much else from the passing scene reenforced if indeed they did not suggest words which were not to pass away.

There was still more in the way of bonds with the physical world. In the Lord's life and in His teaching a certain address to the world around asserted itself. That world is more than the scene of human existence. It is certainly more than a vast mechanism, the secrets of which we explore to master resources and forces until we can travel by air and can send our words around the globe in a trice. Outwardly what a different world it has become from the Palestinian world of the Lord's life! But the human spirit had then, and has now, a deeper concern with the temporal world. Is that world at heart a friendly home for the human spirit? Whether the face of civilization is simple or elaborate, and whether the framework of things is inventively utilized and materially developed or not, is the world an apt dwelling-place for the human soul? There is not the least suggestion in the Lord's words or attitude that it is not a friendly world. The world around is God's. It is not unfeeling machinery, but God's house, too. The Father's house has this and other mansions. At times we ourselves are in enough rapport with the out-of-door world to feel awe before its extent, to see majesty in its mightiness, to feel an infinite care in its resources, to be impressed by unfathomable wisdom in its steadiness and utility. But our awareness of the Divine handiwork in it is dim, and wavering, and fragmentary. The Lord's was so acute, and steady, and general. There was indeed a world of human perversity and perversion to overcome in the total world, but the world from God's hands was and is good.

SUMMER days are seized upon by most of us for our principal recreation of the year. We look for physical rest and invite the renewal of bodily energies. Many a person will welcome the opportunity for mental recreation, too. A lively biography or a diverting novel will introduce him into another world of thought and bring stimulation and refreshment. The quiet, and the open, and the change of environment in general, will coax his thought into fresh paths.

It is not at all a poor time in which to let the mind dwell reconsideringly upon our deepest convictions. For lack of time and under the pressure of action, we may not have pressed far into these convictions. They may have come to a halt at too easy stopping-places. Yet we appreciate the fact that the truth of life is open to endless exploration. Even our convictions can be relaxed with profit. Their very intensity may have closed our eyes to more truth than has yet been accommodated in them. And if rigidity has settled on them, that certainly closes some doors upon the boundless domain of truth.

It was minds unfettered by prevalent ideas that first entertained the thought of the teachings of the New Church. This absorbent attitude is surely not meant to obtain only up to the point where we accept these teachings, but is to continue into the winning of more and more of their significance. Intellectual modesty would tell us that there is more to grasp than has been grasped. No less would the obvious depth and range of the teachings tell us so. Initial and easy formulations of what they have to say, must not be allowed to become a halting point.

THE NEW CHRISTIANITY hopes that the articles in its columns will ever help toward a freshened grasp of the teachings of the Church. The Quarterly is devoted to the premise that the teachings welcome a steady penetration into them. Those teachings constitute a re-apprehension of Christianity for a whole age to come. Profundity and breadth alike invite constant inquiry into them and sometimes necessitate reconsideration of them. One of their glories is that they bring the Invisible God before us in the Visible God. Physically visible He is not; do we ponder to what powers of heart and mind He is visible? And if the thought has dwelt upon the visible Lord, as very likely it has done, then, under the majesty of the skies and in the ordered beauty of the out-of-doors, perhaps there may be a moment for a sense of the Invisible Deity—that awesome Infinite Being, who tabernacled for thirty-three years in the flesh, and who spreads the heavens out forever as a tent to dwell in.

In the midst of lesser recreation we may well pray for contact with the Spirit from on high which moves in human life, healing and redeeming. The teachings of the

Church constantly speak of the Holy Spirit as the Divine in the act of proceeding, yet they also tell us that in reality the Holy Spirit does not proceed. In this verbal retraction they reflect something of the mystery of the Spirit, which the Lord likened to the unchartable movements of the winds.

What aspect of the teachings of the Church can we name, indeed, which we feel that we know adequately?

# THE SWEDENBORG STUDY

*Into this department we invite the investigating mind which seeks a close study of the many questions with which the Theological Works of Swedenborg confront the active student. A more detailed consideration of a subject is possible here, and a technical treatment, not feasible in our general articles.*

*A student may not only look more deeply into Swedenborg's teachings, but also look out and around, to see how to relate what he says to what else is to be said on a subject. Such a "context study" follows.*

## Context of Swedenborg's Bible Teaching

William F. Wunsch

AMONG the subjects which acquire new dimensions as Swedenborg discusses them, is the Bible. Our view of the universe greatens under his hand, and so does our view of human life, and no less our conception of the Bible. Indeed, in the course of his discussion, the Scriptures grow to be so much more than they have been deemed to be, that we are taxed at times to relate one aspect of them to another, or to keep in our picture of them everything which should be included. Uniquely, Swedenborg unfolded before our vision a deeper sense in the Word, profoundly revealing of the life of the spirit, and rewarding to mind and heart. Too often, however, and in the degree in which we are impressed by that sense, we allow other meaning in Scripture to be displaced. We let ourselves forget the wealth of meaning which Scripture already had and always has had, in what Swedenborg refers to as the literal sense of the Word. Unless this sense is also a reality to us, and keeps its place, we are not dealing with the Bible as a whole or as it really is.

A valuable and a necessary way to study Swedenborg is to study how to apprehend him in the full context which needs to be brought up around what he says. Study by itself of what he says, leaves his conceptions without bearing on what else is known, and also means that the full significance of his conceptions is not evoked. Often it leaves his teaching abstract, when it might be made concrete. If what he says is studied apart from other discussion, it is only with difficulty brought to influence other discussion. In this paper we attempt to sketch the general context in which what he says about the Bible needs to be apprehended. In thinking with him about the Bible, and imperatively in study of what he offers, we want to reckon with all we should. We do not want to overlook any aspects of the Bible or any of its values. We also wish to be alive to the wide range of information about Scripture. Then we shall make more of what Swedenborg has to say, and grasp it better and more truly. The student especially has to reckon with the whole extent of Bible information, in order to place Swedenborg's work rightly and to employ it fully.

First of all, in appreciating the scope of Bible study, we cannot forget that under the literal sense of the Word (to use Swedenborg's terms) or under the meaning of Scripture, there is a text. This text has had a long history, and has seen vicissitudes in transmission and in translation. It is to be painstakingly determined from a large number of documents. At many points in Old Testament and in New the best authenticated readings have needed and some still need to be carefully established. Swedenborg realized that textual questions have to be submitted to the testimony of Bible manuscripts. In his own view it is those manuscripts which must determine what the text at any point is. He acknowledged this fact in *Apocalypse Revealed,* No. 95, where he desisted from expounding certain words in Revelation ii. 9 because he thought they were omitted from some manuscripts of that book. We cannot think that he would have been any less interested in other textual questions which did not come before him, or that he would have taken a different attitude to them. The field of Bible study known as textual criticism is inevitable, and it is an extensive field of study. The accredited results in it are made increasingly available to the Bible reader in revisions and in new translations. Swedenborg himself did not enter into this field of work, although he made comments which fall into it. Especially rich results have been attained since his day. One must have an eye on them. Swedenborg was peculiarly interested to have the best authenticated text before him. For the purpose of his

Bible exposition (despite the fact that this was an exposition of the deeper sense of the Word) he required the most exact verbal basis he could secure. Recall his preference of the Schmidius Bible among Latin versions, because of its close renderings, also his own very literal translation of Genesis and Exodus, and the acknowledgement of the field of textual study in the passage in *Apocalypse Revealed* referred to above.

Study of Scripture mounts from concern with the text to concern with the books and documents carrying the text. These have also had their history. It is worth knowing at what time, by whom, how, and with what immediate purpose, a book of the Bible was written. The information adds to understanding and appreciation. The books possess different literary characteristics, too. It is worth while to be alive to the literary character and structure of a book. To know the interrelationships among books, especially among the four Gospels, is illuminating. The distance of a book from the times it records is a matter of moment for the determination of historical values and validity. All this study, known as literary and historical criticism, is also extensive and fairly difficult, and like the other has had its chief development since Swedenborg's day. Into this field of work he did not enter either, although, once more, he made comments which fall into it. All the more the student of Swedenborg needs to be informed in it. He cannot pursue Swedenborg's teaching about the Bible or any one else's teaching, regardless of information in this field; least of all can he present him arrayed against information, but must seek to grasp him in studied relation to what is known in this field. The fact that problems are created, invites real study; complications need to be worked at, and they do not discourage effort when there is appreciation of how much there is to determine and to know.

The Bible studies so far mentioned, deal with the relative externalities of text and document. Study of the Bible proceeds next to the meanings of text and document. The careful examination and presentation of meaning is exegesis. Jews and Christians have contributed to the exposition of Scripture, until there is a vast library of interpretation. Methods of exegesis have become more precise and better established and increasingly fruitful during the centuries. The last drop of significance has not been pressed from Scripture, and, we may be sure, never will be. No one in all this time has brought out in full and satisfying measure the force of the injunction, "Resist not evil." Whole books can be written on the profound words, "He that hath seen Me, hath seen the Father." And as we say this, we are speaking of the ordinary meaning of Scripture or of that sense which Swedenborg calls "the literal sense of the Word," in which he also says that Divine truth is in its fulness. Exegesis of this sense was again not his field, though it is only natural that more statements of his should fall into this field than into the others which have been named. The field of general exegesis was already occupied, and would continue to be occupied, well and fruitfully. He did make his formulation of doctrine from the literal sense, to be sure, and from the literal sense the formulation of doctrine will always be done, but exegesis of that sense was not his mission. For this exposition we go elsewhere. There is this immense field of work to take into account; we cannot overlook the literal sense of the Word, or the general meaning of Scripture, and its untold wealth of truth.

In this connection, we do well to be clear that the ordinary meaning of Scripture offers us truth about the spiritual life. Readers sometimes infer from Swedenborg's characterization of that sense as "natural," that it offers us what we are pleased to call only "natural truths," whatever we may mean by that. But when he makes this characterization, he is not implying that something less than truth about the spiritual life is afforded us by the literal sense of the Word. That is not his meaning, and cannot be, for palpably it is not the fact. The prophets and the Gospels, and eminently utterances from the Lord's lips, give us the loftiest truths known to us. It is also one of Swedenborg's cardinal assertions about the sense of the letter that its truths are the truths which arouse and guide and inspire the spiritual life. Obviously that sense has always confronted men with the kingdom of God—and that kingdom is a spiritual reality. The ordinary meaning of Scripture has to do with all the realities of the spiritual life—with God and His nature, with human destiny, with the way of salvation, with the possibilities and dignity of human nature. Were it not so, Swedenborg could not have drawn doctrine about these realities from the literal sense of the Word or the general meaning of Scripture, as he professedly did. When he calls the literal sense "natural," he is only saying that its high truths are put so as to be brought within the grasp of our minds here or within the reach of our natural consciousness. He has in mind the contrasting fact about the spiritual sense of the Word—that *it* is truth as it comes to the consciousness of men in the spiritual world or to the spiritual consciousness. And even with regard to the spiritual sense of the Word, we have to reflect that Swedenborg has expounded this sense, too (with necessary limitations and unavoidable difficulties, as he points out), to our consciousness here or to the natural consciousness. "Divine truth is not received by any one unless it be accommodated to his grasp, in other words, unless it appear in a natural form and appearance" (*Arcana Coelestia,* No. 8783).

It is only after traversing all these other fields of study—from textual to exegetical—that we approach Swedenborg's field of exegesis. His mission was to disclose a deeper sense in the Word than the ordinary meaning of Scripture. The two meanings, general and deeper, are connected; for all truth coheres; but he went definitely beyond the meaning of Scripture to a distinct inner sense of the Word. He left interpretation of the literal sense

of the Word or interpretation of Scripture to be conducted by the general expositor. His own field was elsewhere, in a range of truth in the Word—the unwritten Word—at which he got by way of Scripture or the written Word. There his methods were as careful and precise as methods have become in exegesis of Scripture. In his field he had also to employ a new tool, a knowledge of correspondences or of the connections between Scripture and the deeper sense of the Word. A large part of his work was the acquisition of a knowledge of these correspondences. In other words, Swedenborg does not stand in the general stream of Bible interpretation. Strictly speaking, he does not offer exegesis of Scripture, that is, of its ordinary meaning, except now and then, and incidentally; he offers an exposition of a hitherto unknown sense, as he says many a time. This latter sense does not displace the former. It is an added content in the Word, for the first time disclosed by him.

Because he does not stand in the general stream of Bible interpretation, it is wrong to classify him with allegorical interpreters. And yet both friends and critics present him as a practitioner of the allegorical school of interpretation. Today this sort of interpretation is discredited; it is fanciful dealing with Scripture; it attaches meanings to Scripture which Scripture does not have. A critic who identifies Swedenborg's interpretation with allegorizing, of course wants no more of him; the friend who so identifies him, hurts him, all unaware of doing so. As a matter of fact, unlike the allegorizer, Swedenborg does not go to work on Scripture and make of it something else than it means. He lets all the ordinary meaning stand. He wants the literal sense to be all it can be, and wants interpretation of it to continue to the full. But his concern is not with that literal sense of the Word or general meaning of Scripture. The Word is more to him than Scripture, which is only a lowermost expression of it. The Word is a limitless body of truth, in which there are higher reaches than the range of truth embodied in Scripture. It is these higher reaches which he explores and discloses. These reaches constitute a sense of the Word transcending Scripture. Superficial resemblances there are between Swedenborg's procedure and that of the allegorical interpreter, and these mislead friend and critic. Necessarily, the deeper and the more obvious meaning have their connections, and the appearance often is that Swedenborg (like the allegorist) is only tagging Scripture words with strange meanings. For he gets at the deeper meaning by way of Scripture, he expounds it in relation to Scripture, and he presents it in or through Scripture. As the profounder Word of God, the deeper sense is involved in the expression the Word has received in Scripture. But the "sense" with which he is dealing, is beyond Scripture and its first meaning. In all strictness, as we have said, that "deeper sense" is not in Scripture, but in the Word regarded as a whole, of which the Scripture is a lowermost expression. It ought to be plain that in this matter of placing Swedenborg's work of exegesis, it is necessary to have before us a full view of the Word as he conceives it and also some appreciation of Bible interpretation in general, and especially must we give room to the Word's literal sense and to the regular interpretation of that sense.

The general context in which study of Swedenborg's doctrine about Scripture, or his exposition of it, best proceeds, doubtless has still other aspects. But we have sketched enough of the context to show how much there is to take into consideration in grasping him pertinently. Is he most effectively and truly apprehended when studied all by himself? Or is he grasped best and advanced most effectively upon current thought if he is studied and presented in relation to what else is to be known and heeded about the Bible?

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## *Books Received*

*To be reviewed, with others, in the Autumn Number*

Culture and Conscience. *An Archaeological Study of the New Religious Past in Ancient Palestine. By William Creighton Graham and Herbert Gordon May. The University of Chicago Press.*

The Church Through Half a Century. *Essays in Honor of William Adams Brown. By Former Students. Editors; Henry Pitney Van Dusen and Samuel McCrea Cavert. Charles Scribner's Sons.*

Swedenborg und die Uebersinnliche Welt. *Von H. De Geymüller. Uebersetzt von Paul Sakmann. Durchgesehen und ergaenzt von Hans Driesch. Deutsche Verlags-Anstalt, Stuttgart.*

Swedenborg and Modern Ideas of the Universe. *Address given by Harold Gardiner, President of the Swedenborg Society, London, 1935.*

Swedenborg's Search for the Soul. *Address given by Harold Gardiner, January 29, 1936.*

Heavenly Arcana. Vol. II. *By Emanuel Swedenborg. Swedenborg. Swedenborg Society, London, 1936.*

# BOOKS

*Be renewed in the spirit of your mind.*

VARIETIES OF AMERICAN RELIGION. *Edited by Charles S. Braden. Chicago: Willett, Clark & Company, 1936. viii, 294 pages. Index. $2.00.*

THE editor of this book has for a number of years taught the history and literature of religion at Northwestern University. From seventeen representatives of as many types of religion in America, he invited expositions of their convictions. He asked them to say especially what the goal of religion and what the method of reaching it are in their conception. The result in these chapters is a good cross-section of what is actually being preached and written today in America in the cause of religion. Dr. Braden is of the opinion that the presentations made, could not have been made fifty years ago, and that they are not the forms of statement which will be made fifty years hence. They embody the current promulgation of religion in the United States. The editor has added a foreword, explaining how he chose the seventeen points of view and the expositors of them, and has also added a post-word, in which he summarizes what his contributors have offered him.

Appreciating that denominations are not coincident with types of religion but that the several outlooks of contemporary religious thought overpass organizational lines, Dr. Braden invited from within the main body of the Christian Church statements on seven distinguishable points of view—fundamentalism, orthodox and liberal and radical Protestantism, sacramentarianism, Barthianism and Roman Catholicism. Turning to modern religious movements in America, he sought expressions on Mormonism, Unity, Christian Science, Ethical Culture, Humanism, Spiritualism and Theosophy. From Judaism he obtained presentations of orthodox, national and reform Judaism.

Unitarianism is not separately represented, on the view that its outlook and mind are those essentially of radical Protestantism. Swedenborgianism (not mentioned at all by the editor) would doubtless be considered by him to be akin to some of the modern religious movements named, but was excluded anyway by his restriction of these movements to such as originated in America. The chapter on Spiritualism of course emphasizes the place of the immortal world in religious thought and life, and much that is said about that world resembles much of the teaching in Swedenborg's *Heaven and Hell.*

For all interested in religion and certainly for all engaged in religious work, this book makes for mutual understanding. It takes one much more widely into the thinking and efforts of fellow-workers than one could make one's way in contacts of his own. Statements are informing, not only in what they say, but between the lines, in their disclosure of diverse mentalities. As each outlook is expounded, why it makes the appeal it does to its adherents becomes evident. One's own point of view becomes better defined.

The seventeen statements vary considerably in power. There is far greater moral elevation or deeper spirituality or more solid theological substance in one than in another. A point of view remote from one's own is often presented with more appeal than is an outlook akin to one's own. We found the Roman Catholic and the Orthodox Jewish statements full of insight and of feeling for the spirit of religion. Some statements take the trouble to link or adjust private regeneration and social redemption, and some do not; some put all emphasis on the present life, others all emphasis on the future life; attitudes to tradition and to science are of all sorts.

Tolerance should deepen and grow especially in understanding as the effort is made to know these varieties of American religion justly and well. There is a lesson to be drawn, we think, from the self-criticism which Liberal Judaism has practised, and from the appreciation which it has expressed for the toleration shown to it by the household of Judaism as a whole.

To the question how religion is currently presented to the American public, this book furnishes an informing answer—not quite comprehensive (not even the Quaker is represented), but covering most of the field.

WILLIAM F. WUNSCH.

A WAY TO LIFE. *By Ernest Fremont Tittle. New York: Henry Holt & Company, 1935. xii, 183 pages. $1.75.*

THE present-day Christian is in tragic predicament; and the value of Dr. Tittle's book lies in its understanding approach to that situation. Interested in charting a way to life, the author finds that way distressingly blocked. For example "the odds are terribly against that little human minority which is bravely striving for social justice and international peace" (p. 14). Also, certain major questions stand out stark and compelling: how shall the individual reconcile his claims with those of society? how shall we blend freedom and authority? how may Christian rebirth include the individual, the social organism, the world order? In practical adjustments to such issues we fail to make real even what we know to be good.

The outcome of our adventure with these and other problems hinges, we are reminded, on a very simple alternative. Do we human beings carry the whole burden? or, does the universe itself reenforce us? Are the humanists right in claiming that Jesus represents merely the possibilities of self-contained humanity? or is He indeed "our most authentic revelation of what dwells at the heart of the world?" (p. 141.) If the latter be true (and what Christian can doubt it?) it is certain that in all endeavor to build "a decent and enduring civilization" we follow more than a human dream,—we are cooperating with a cosmic purpose. The humanist claims that man unaided *can* build a satisfying world. The author raises the pertinent question, *Will* man build gloriously without the incentive of a truly cosmic faith? We know what man *is* doing. Paying high for hatreds, personal and international. Entangled in impenetrable dictatorships. Frozen within walls of ice that separate human beings. Civilized economists beckon us toward abundance; financial and industrial overlords threaten us with

return of "prosperity." Our melancholy is refreshed by statistics of car loadings, movements of pig iron, etc. If hope be halted in shallows and miseries, it is something to know that pig iron is on the march.

Clearly, we need a "cosmic faith" which, like Jacob's ladder, shall bring God and man together. Rightly or wrongly, Dr. Tittle distrusts the Barthian theology. But he sees particular promise in utilizing Professor Wieman's fruitful concept of God as "the integrating force at work in the universe" (pp. 81*ff.*). Such a concept enables one to see, for example, that in the madness of the World War "God was neither silent nor inactive. He spoke through such men as Karl Liebnecht, Romain Rolland, Ramsay MacDonald, Eugene Debs, Norman Thomas, and Bishop Paul Jones, all of whom vigorously protested against what was going on" (p. 91). In economic disaster, "God is wherever man is coming to himself, that better self which cannot be content with a world such as this" (p. 93). Evil overreaching itself, good victorious in defeat,—that spells solid hope. (*See* pp. 87-89.)

The closing chapter is a prophetic summons to "A Christian Internationale," composed of all who dedicate themselves to build by non-violent means "a human society that could without mockery be called a Christian civilization" (p. 181). Dynamic, mobile groups of religious young people, made up of divinity students and others to whom this book first came in lecture form, later readers everywhere,—all these are a human base well fitted to give substance to the thing hoped for,—"A Christian Internationale."

EARL C. HAMILTON.

THE MAKING OF A MAN. *By the Dean of Windsor. New York: Charles Scribner's Sons, 1936. xii, 133 pages. $1.50.*

AN unusual book, designed for and restricted to a limited circle of readers, unique in its appeal but not too successful in its attempt to achieve spontaneity in its conversational tone. The author, at the very beginning of his preface, disclaims ability as a writer. He had wished that his words might be printed for private circulation among his large "family" of young friends,—writers, actors, journalists, business men, soldiers, representing all types of opinions in politics, sociology, and religion,—at whose behest the publication was eventually undertaken.

The picture which the book presents is essentially English rather than American,—the group of young men of post college age, metaphorically sitting at the feet of the elderly dean, receiving from the oracle words of advice and wisdom to guide them on their life's journey, to set them thinking of their relationship to the world about them. The substance of the book is an extended paraphrase of the law of love. Within the separate chapters there often lurks, but thinly veiled, a scriptural text. Encouragement to establish high ideals based on self-respect and a philosophy of life leading to self-improvement and an adequate vocation; insistence upon clarity and freedom in viewing human nature with a disposition to look for the best in every one and to weld the bonds of true friendship; warnings of particular pitfalls of selfishness; these are the things considered, always with the thought of an increasing usefulness to the neighbor.

The book leaves one with the regret which the author, too, feels keenly and expresses frankly: "how utterly inadequate" is the written word to convey all that the spoken word would say!

HORACE B. BLACKMER.

THE RETURN TO RELIGION. *By Henry C. Link. New York: The Macmillan Company, 1936. 181 pages. $1.75.*

IN college and in the years following, Dr. Link was carried away from traditional religious beliefs by his growing acquaintance with science in general, but later was led back, imperceptibly at first and then consciously, to the significance and values of religion by way of his specialty and the practice of it—scientific psychology. He opposes the latter as a science (at least an incipient one) to much which popularly goes by the name of psychology. He is Director of the Psychological Service Center, New York City.

Dr. Link's book is only incidentally autobiographical of his own return to religion. Rather it displays ways in which religion has proved in case after case to be a force with which psychology effects some of its best results. The first chapter, entitled "My Return to Religion," comes the nearest to being sheerly autobiographical; but the second, although it is entitled "I Go to Church," is a general appreciation in psychological terms of the truth that the man who saves his life loses it, and that the man who loses his life for a cause beyond himself saves it. The succeeding chapters, "The Achievement of Happiness," "Fools of Reason," "Wine at Weddings," "Children are Made," "Love and Marriage," "Social Planning," "The Vice of Education" and "The Abundant Life," all are psychological appreciations of religious truths. "The frequency with which [my own] precepts resembled the teachings of religion impressed me increasingly as time went on, until, finally, I found that I had adopted a large body of religious beliefs most of which I had discarded twenty years ago" (p. 5). Especially were the findings of psychology in respect of personality and happiness largely a rediscovery of old religious truths.

There is a wholesomeness in the counsels recorded in this book which many a reader will hail with pleasure, as contrasted with much which Dr. Link himself refers to as the popular and often lurid concepts which go by the name of psychology. In addition, many religious truths gain a new clarity and immediacy of application for which psychology must be thanked. The exaltation of education until it is remote from service to the development of the human being and from the growth of personality, receives some drastic criticism. "Social creeds" of the churches and political measures of the nation are suspected of being an attempt to skirt and rationalize weaknesses.

Extroversion becomes in Dr. Link's pages the way of finding oneself which religion urges. "The whole trend of modern, scientific psychology is toward the emphasis on work, on doing things, as the road to happiness, and away from the emphasis on thinking, self-analysis, of talking oneself out of a difficulty" (p. 21).

Here is an excellent book on practical psychology, interesting and helpful to any reader. It is all the more to be read because of the author's attitude to the reading of psychology. "I have warned probably more than a thousand persons against the excessive reading of psychology. There is no more reason for the extensive study of psychology by adults than there is for their reading books on anatomy."

A few brief quotations will indicate how practical Dr. Link's counsels are and on what a variety of questions they fall:—

"A good personality or character is achieved by practice, not by introspection" (p. 22).

"No discovery of modern psychology is, in my opinion, so important as its scientific proof of the necessity of self-sacrifice or discipline to self-realization and happiness" (p. 33).

"We achieve extroversion or unselfishness only by a continuous process of rebirth, the painful birth of new habits and new personality traits" (p. 46).

"Reason is not an end in itself but a tool for the individual to use in adjusting himself to the values and purposes of living which are beyond reason" (p. 61).

WILLIAM F. WUNSCH.

THE RESOURCES OF RELIGION. *By Georgia Harkness. New York: Henry Holt & Company, 1936. ix, 218 pages. $2.00.*

AFTER a first book on *Conflicts in Religious Thought,* the author has put forth in the spirit of a solemn ministry a powerful argument for religion and a plea for its adoption by a world of today which has been victimized by a subtle neo-paganism. The book is affirmative and assertive, and it is written with a fervor which is appealing. It looks especially to America and sees religion today in an unhealthy state. It sees religion neglected and points out many of the reasons. Seeing the spiritual lapse so widespread in modern society, it urges new means—which are essentially the old means—to a new recovery. The religious minimum is seen to involve belief in God, giving man cosmic support; acceptance of moral obligation in human relations as divinely enjoined; and the impulse to worship. "Not one of these alone, but all three in conjunction are demands of the religious spirit upon the whole of life." From this three-in-one point of view the author analyzes the essential demands which the Christian religion makes upon the individual and upon a truly Christian society. The regenerative power of coercion of the higher over the successively lower is emphasized. In such a chapter as one expects to find in such a book, there is a searching exposure of the comparative impotence of the Church today, and confession of the moral and spiritual lethargy in congregations—sometimes also in pastors. But the author sees two elements of change for the better in the Church of today,—that its theology is more intelligent than it has ever been, and its worship in a more hopeful state than it has been for a long time. And despite the denominational differences which still hold churches apart, there is "more unity in the Church than there has been since the unity of medieval Christendom dissolved into a multitude of sects." There is an enlightened paganism today which will yield only to the stronger power of real religion—an economic, nationalistic, scientific and cultural paganism, to be dissolved in human repentance and laying hold upon divine resources.

In the last three chapters the book rises to its greatest power, seeing religion in terms of human relationship to God, a personal God, to be found by many approaches, principally by revelation received by reason and accepted by conscience. It gives pause to read that "we are today more biblically illiterate than any previous generation." Through Scripture is to be found the way to God, because it is the record of God's way. "Fruitful reading of the Bible requires not only historical criticism but spiritual insight." It might have been noted that this spiritual insight is a new gift to modern times from Him who alone can open the understanding, and who has broken the seals of the Book.

Readers who deeply care about religion will be grateful for this valuable book on *The Resources of Religion,* and will look forward to a third volume in the series from the same pen.

PAUL SPERRY.

THE GREAT GALILEAN RETURNS. *By Henry Kendall Booth. New York: Charles Scribner's Sons, 1936. xvi, 218 pages. $2.00.*

WHAT Dr. Booth has in mind as the return of the Great Galilean is made more evident in the subtitle of the book, "A Survey of the Eclipse and Rediscovery of Jesus' Gospel of the Kingdom." But bound up with the rediscovery of that Gospel is the rediscovery of the historical Jesus, too; hence the designation, "The Great Galilean."

It is undeniable that Jesus, the historical Figure, has been recovered in recent times so that the Person and the ministry can be more vividly apprehended today than they have been since at least the first days. It is undeniable, too, that the chief burden of the Lord's utterances, the Kingdom of God, has at length reasserted itself in Christian preaching as its dominant subject.

But it is not so clear what an eclipse both the historical Figure and the concept of a collective Kingdom suffered for centuries—over most of the Christian centuries—until and unless one has such a sketch of those centuries as Dr. Booth offers here. At first one fears that Dr. Booth is going to be one-sided in telling the story, and will not do justice to Christianity's achievements in other respects, if it did indeed for the most part let the ideal of a transformed social order fall into oblivion. But the reader is early reassured. Justice is done to even those tendencies and developments which helped to push Jesus' burning ideal of a changed world out of Christian vision and off to one side of Christian effort.

In the successive chapters of this well-organized book, Dr. Booth describes the surprisingly cosmopolitan and profoundly challenging environment of the Great Galilean (chap. I), relates how the master idea of Jesus took possession of Him in a new crystallization of ancient hope (chap. II), and then how this ideal fared at the hands of disciples.

The third chapter has a surprise in store. Dr. Booth is able to say a good deal for the first Jewish-Christian communities, and for the hold which they had on the goal of a transformed social order. He is not able to say as much for the Mediterranean Gentile communities which followed. Now the Gospel

passes into a world of dogmatic debate more than of social effort. The Church begins to take the place of the Kingdom. There is close and fair delineation of the forces—the inevitability of them is recognized—which operate this change. Chapter IV describes the eclipse of the "Kingdom Gospel" in the Middle Ages, and chapter V its "modern oblivion." All along there are close and telling assessments of leaders, and tendencies, and forces making for the fading of the vision of a redeemed society—Paul, Luther, expectation of transformation by miracle, dogmatic debate, other-worldliness, ecclesiasticism, capitalism, industrialism, and nationalism.

Not until one sees how thoroughly lost the historical Jesus did become, and what oblivion was indeed visited on His ideal of the kingdom, is the thrilling force of the book felt, as it goes on to describe closely "The Rediscovery of the Lost Gospel of the Kingdom" (chap. VI). The Gospel portrait of the Master reenters the mind of the Church, and the goal of a transformed social order her vision. Agencies and leaders and tendencies effecting this change are closely described, too. The seventh and concluding chapter reminds us of our unchristianized Christendom, and sounds the resulting challenge of the rediscovered Gospel of the kingdom, also indicating the equality, cooperation, service and goodwill which are the essentials in "the present-day program of the kingdom."

This is a stirring book on what has been (what there has *not* been!), what there is, and what there must be now in realization of "the master idea of Jesus." Besides being a powerful, well-organized presentation of its subject, the book is vividly and interestingly written. In fact many a passage is little short of enthralling,—like some of those describing the outlook of the Master from the hill-top in Galilee over teeming and unshepherded humanity.

WILLIAM F. WUNSCH.

THE TESTIMONY OF THE SOUL. *By Rufus M. Jones. New York: The Macmillan Company, 1936. vi, 215 pages. $2.00.*

ONE opens a book by Rufus Jones, I think, with an expectancy of inspiration and a lift on the upward path, which is never disappointed. This is true also of *The Testimony of the Soul.* Here his conviction that there is a God-given instinct deep in the human soul to seek communion with its Maker shines out clearly. He insists that this deeper range of our being can be cultivated or denied as we will. He emphasizes the necessity for each one of us to be an organ of the Divine will, if we are to realize our full development and purpose in life. He feels the fundamental pull toward the world where we "belong," recognizing that we are amphibians, existing in two worlds at once.

His brief histories of the development of religious feeling, ideas about the existence and nature of the soul, conceptions of the relation of religion to the ethical and moral aspects of life, and varied types of mysticism, all lead inevitably to the normality and necessity of "mutual and reciprocal correspondence between God and man." Being Rufus Jones, he pleads for the practical mysticism which results in increased power and creative service, feeling that ecstasy, physical phenomena and emotional thrills should not be sought as ends in themselves. "A life which demonstrates a source of spiritual power is the best argument against materialism." And integration of one's life and a sense of mission are products of mysticism at its best. Both the "Mary" and the "Martha" elements are needed in our lives.

This book makes one realize afresh what a desperate need there is of a personal, vital experience of Christianity as a joyous adventure, not a dry theory, in large numbers of people. That there is also a desperate need of social reconstruction along truly Christian lines, no one can deny. This can be accomplished only if we cooperate with God. We not only need Him, but He needs our surrendered wills, if His purposes are to be worked out in this world. The author points out clearly that these two elements of spiritual progress cannot be separated.

So many people are trying to live without these internal resources and an adequate goal, with a resulting sense of futility, that one wishes this book could be distributed more widely than it is likely to be. It is rich in thoughts and ideals which can and should lead us to a realization of our best possibilities by the only sure route—communion with and obedience to the God who made us for Himself.

ALICE W. BEAMAN.

THE CHRISTIAN EPIC: A STUDY OF THE NEW TESTAMENT LITERATURE. *By Mary Ely Lyman. New York: Charles Scribner's Sons, 1936. xii, 275 pages. $2.50.*

MUCH has been said and written to the effect that for the modern world the Bible is fast losing all meaning. Such a judgment doubtless proceeds either from ignorance as to the real aim of "criticism" or else from an incapacity to enter into the real values which criticism leaves quite untouched. Mrs. Lyman's book ought to be helpful to both classes. It is a clear and excellently written account of what the New Testament has to say, and though it is not a discussion of the technical problems of critical scholarship, it could not have been written except on the basis of a thorough knowledge of them. This in summary is what the writer finds there:

"The bulk of the New Testament writings is small. It is the smallest collection of sacred scripture in the world. But in this slender collection what variety of richness is found! In these few documents—gospel, chronicle, epistle, homily, and apocalypse—we have the many-sidedness of Christian experience bodied forth. Here the Christian gospel is interpreted in terms of ethics, there in terms of theology, again as worship, and yet again as inward mystical oneness with God. One of these writers saw in Jesus the unique Son of God, who came in power to do wonderful deeds; another saw in him the fulfillment of the Messianic hopes of the Hebrew faith; and another wrote of him as the compassionate friend of outcasts and sinners. In one writer's thought Jesus had become the living Christ, an indwelling presence making of the Christian 'a new creature.' In another's he was our Great High Priest who entered once for all into the mediating experience of sacrifice. One saw him as the Great Shepherd of the sheep; another saw him as the mediator of life and light,—the Way, the Truth, and the Life. One saw the Christian life fulfilled in visiting the

fatherless and the widows; another saw it as being faithful unto death in time of persecution. One interpreted it as laying hold on eternal values through faith and thus belonging to the succession of saints, prophets, and martyrs. One knew that it meant breaking down the wall of partition between Jew and Gentile, Greek and barbarian, Scythian, bondman, and free. Another saw it as a deepening and an intensifying of the religious fellowship within the beloved community. Still another saw its completion in the heavenly city where sorrow and sighing are no more.

"Amid all this variety of interpretation and emphasis, we perceive, however, a unity that binds these works together. They belong together by reason of something much deeper than the decrees of church councils that later made them an accepted canon of scripture. They belong together because, in spite of all differences, they participate in a common deep religious experience. That experience is described by one as a finding of the truth; for another it provided a new standard of life; to others it meant inward renewal that gave power or peace. In its richest expressions it united all of these values. And they are all found in Jesus Christ. There are diversities of gifts, but the same Spirit. More profound than its differences of interpretation, lies this unity of a common experience which dominates the New Testament. Jesus, the prophet of Nazareth, is revealed here the universal Saviour of mankind." (Pp. 260-61.)

No doubt every scholar will be able to make a list of points at which he thinks the author should have adopted a different view. No doubt, too, it reflects a certain definite philosophy of religion—in the book *American Philosophies of Religion,* reviewed elsewhere in this issue, it would doubtless be included amongst the forms of ethical intuitionism—and doubtless there is more to be found in the New Testament than this point of view sees there. Perhaps that is why it is not sufficiently sensitive (so it seems to me) to the importance of some of the researches inspiring and inspired by "form criticism." Nevertheless it can be heartily recommended to any one who wants "a good book on the New Testament embodying the results of modern Bible study." Such an inquirer will find it not only generally accurate, but interesting and inspiring as well.

FREDERIC R. CROWNFIELD.

AMERICAN PHILOSOPHIES OF RELIGION. *By Henry Nelson Wieman and Bernard Eugene Meland. Chicago: Willett, Clark & Company, 1936. xiii, 370 pages. $3.00.*

THIS is a valuable and important book for those who are interested in the state of religious thought in America. A reading of it—as is true of any such book—is no short cut to a knowledge of what is being thought and written, for that can only come from a first-hand acquaintance with the work of the various scholars whose views are treated of. But those who have such an acquaintance will find that the book helps them to bring order and proportion into their knowledge, and continually raises questions whose consideration must bring an increase of understanding and insight. Moreover, those who read the book with little or no first-hand knowledge of its subject should find themselves stimulated to acquire some.

Certainly those who feel a real concern about the meaning of life and the conditions under which it must find its fulfillment can find no more fascinating nor inexhaustible topic. This is the authors' conception of the task of the philosophy of religion:

"This distinction between theology and philosophy of religion may be made clearer if we compare religion to eating. If religion is like eating, then the reality which interests the religious person is analogous to food. In that case the theologian is the one who puts this food into such form that it is palatable and can be most readily eaten. The theologian is a good cook. But the philosopher is a dietitian. . . . Consequently, simple souls are likely to think that the philosopher is discussing something that has no connection with their yearnings. In this they are mistaken, but their mistake is very understandable.

"We have come to a time in the history of the world when the religious diet must be changed. This diet has always been changing throughout history, not in respect to the essentials, not in respect to vitamins and proteins, not in respect to the reality of God, but in respect to the concrete form in which these essentials are taken. . . .

"It is a dangerous thing to change the diet without the services of a dietitian, especially if the new food is of a sort that was never before eaten by man. Does it have the essential elements of nutrition? It must be palatable, but that is not enough. We must have the services of the dietitian as well as the cook. We must operate with those concepts which enable us to detect the essential reality in the new foods, whether that essential reality be proteins or deity." (Pp. 16, 17.)

Part I, entitled "Orientation," offers among other things a good outline of the picture which the rest of the book fills in. I have added in parentheses at the end of each paragraph the names of some of whose who are considered as representatives of each group:

"1. The contemporary philosophies of religion that draw upon the tradition of supernaturalism are distinctive in method in that they hold to an authoritarian source outside of the rational processes of man as a conditioning, if not the controlling, factor in religious faith and knowledge. Revelation in some form is therefore essential to their philosophies of religion. This method arises, doubtless, out of their metaphysics, which is a thoroughgoing dualism. The realm of the divine and the natural order are in sharp antithesis to each other. The creature world being impotent to remedy the situation, the only hope of bridging the chasm lies in the divine order taking the initiative to communicate with mankind. This is felt to be possible because God is conceived of as a *personal Being* who is both aware of and interested in his creatures. (Machen, Tillich, Niebuhr.)

"2. The idealists are pre-eminently rationalists in method. They hold that truth may be attained only through rigorous application of speculative logic. The exception to this in our classification is the modern mystic, who holds to a special theory of knowledge peculiar to the tradition of mysticism, approaching that of supernaturalism. Metaphysically the idealists are not all alike. The absolutists and the modern

mystics embrace a monism, while the personalists revert to a modified dualism. But they agree in designating Cosmic Mind (in some sense) as the ultimate form of reality.

"As we shall point out later, idealism has carried over also into forms of philosophy of religion that are rooted in other traditions. For example, the ethical intuitionists under romanticism and the evolutionary theists under naturalism will be found holding to Cosmic Mind as the metaphysical ultimate. To this extent they must be considered idealists, but only in that respect. (Royce, Hocking, Rufus Jones, Brightman.)

"3. The romanticists have this in common, that they find it 'wisdom to believe the heart,' and thus make the appeal to religious experience basic in their method of attaining religious insight. Romanticism produced two distinct emphases in religious thought: one leading to an ethical emphasis, the other to an aesthetic interpretation of religion. Hence the romanticists are considered here under two heads: ethical intuitionists and aesthetic naturalists. The former incline toward idealism and supernaturalism in world-view; the latter toward naturalism. (D. C. Macintosh, Lyman, W. A. Brown, Van Dusen, Santayana.)

"4. The current philosophies of religion rising out of the tradition of naturalism come together on common ground in their effort to rear a religious faith on facts made available by the sciences. Their method, therefore, is primarily the scientific method, but the philosophers within this group employ it with varying degrees of consistency. They agree also in holding to a naturalistic metaphysics. They know but one reality—that which may be explored by scientific observation and reason. The chief differences among them center about their interpretations of the natural order—some holding to a radical empiricism, yielding a humanistic philosophy of religion; others pressing on to establish a new metaphysics, interpreting God in terms of cosmic process." (Boodin, W. K. Wright, Whitehead, Overstreet, M. C. Otto, Haydon, Ames, Dewey, Wieman.) (Pp. 6, 7.)

But the authors see a tendency cutting across these groups to define the basic issue as a conflict between supernaturalism and naturalism:

"If one follows closely the movements of religious thought in America today he will discover two divergent trends, one toward naturalism and the other toward supernaturalism. The thinkers we have listed under the traditions of idealism and romanticism are dividing in these two directions. The idealists and the intuitionists make up what have generally been called liberals in religion. It is among them that the two separating propensities toward naturalism and supernaturalism are clearly discernible. Some have moved over the border line into the beginnings of naturalism. These we classified under the head of evolutionary theists. Another set have gone in the opposite direction across the border line into supernaturalism. These we presented under the heading of neo-supernaturalists. Most of the evolutionary theists and the neo-supernaturalists were once liberals. Neo-supernaturalism is a revised and improved form of supernaturalism with relinquishment of liberalism. Naturalism is a revised and improved form of liberalism with relinquishment of supernaturalism.

"Shall we cast off the old and inadequate forms of liberalism and supernaturalism and become a new kind of supernaturalists called neo-supernaturalists? Or shall we cast off the old and inadequate forms of supernaturalism and liberalism and become a new kind of liberals called religious naturalists? Or shall we do neither, but sink through increasing social and intellectual confusion into a kind of religious dogmatism where scientific inquiry and all free inquiry is throttled wherever it touches on religious questions? These would seem to be the three alternative possible courses before us." (Pp. 341-2.)

On this matter one or two remarks may be ventured. In the first place both terms, supernaturalism and naturalism, are large and correspondingly vague, and consequently may be misleading. Any attempt to give them precision involves a restriction of meaning which may clash with the different habits of mind of the reader, perhaps without his being aware of it. Supernaturalism is used by the authors (certainly with historical justification) as implying the existence of two orders of reality with only an arbitrary connection between them which must be formulated in what are ultimately terms of a Calvinistic type. On the other hand, naturalism means for the authors something very different from what the term would convey to the unsophisticated, and their naturalism is free from many if not most of the obvious defects of what one commonly thinks of as naturalism.

Moreover, supernaturalism (in the vaguer sense) has certain apparently well-grounded objections to the assertion that truth in religion can be discovered simply by the persistent application of "scientific method" to nature. One is that these are specialized terms and can only be used here in an extended meaning. One cannot but suspect that their use here is motivated by a desire for the prestige they happen to enjoy at present. The fact is that even in science truth is not "found" but "dawns," and if it does not dawn there is no way to make it do so. That fact is the basis for the belief in revelation. Something is at work beside the man's own will. In addition "scientific method" implies that its results are verifiable by every one, bad or good, while surely religion is right in maintaining that only the pure in heart can see God. If it be said that purity of heart is simply a condition for verifying religious truth just as a knowledge of mathematics is necessary if one is to understand certain physical experiments, that may be true, but it ought to be apparent that in introducing a moral factor the ordinary meaning of "scientific method" has been changed. Various philosophical assumptions, both epistemological and metaphysical, are involved, so that any talk of founding philosophy of religion on "scientific method" ceases to mean what it ought to mean if the use of the expression is to have any value.

If, however, the criticisms of the last two paragraphs have any relevance, it will appear on a little reflection that the issue between naturalism and supernaturalism cannot be fought out along the lines Wieman thinks. The basic conflict is between those who acknowledge the control of an objective order to which men must submit if they are to realize their destiny and those who think that the world exists as the scene for the gratification of their private desires and interests. In that conflict, fortunately, Wieman and most of his fellow "naturalists" are willy-nilly on the side of the angels.

FREDERIC R. CROWNFIELD.

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